NATIONAL COUNCIL

OUTLOOK

MAY 1957

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Young Churchmen Look at World Affairs

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Harry Seamans, (*left*) liaison officer of the Department of State, and Edwin Wright, dean of the Foreign Service Institute, describe the map of the U. S. consulates for the delegation of the United Christian Youth Movement, on their visit to Washington. See story on page 4.

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National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
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Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
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In this issue . . .

	Page
America's Outdoor Parish	3
Young Churchmen Look at World Affairs *by Milton Patton*	4
An Adolescent Grows Up in Philadelphia *by William D. Powell*	6
Economic Aid — Much or Little? *by Richard M. Fagley*	8
A New Vision for Christian Missions *by William C. Walzer*	10
The Ministerial Crisis *by Elmer G. Million*	11
Union Churches Thrive in Latin America *by Alice Goddard*	13
The Asian Revolution and the Christian Mission *by Eugene L. Smith*	14
A Conference That Got Action *by Sheldon Rahn*	19
Churchwoman of the Year	20
Communicating the Church's Message *by Stanley G. Matthews*	21
Where Will You Spend Your Summer?	23

Editorial Contributors: The Whole Household of Faith, *Ross W. Sanderson;* Sharing Christian Affection, *William J. Villaume;* The Importance of the Land, *Ruth Robinson.*

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America's Outdoor Parish

Sunday dawn service before the Great White Throne in Zion National Park.

AT dawn each Sunday morning this summer, within the shadow of the Great White Throne, hundreds of people will gather to worship in southern Utah's Zion National Park. Park visitors and employees pause for worship before the day's activity of work or sightseeing begins.

Zion is one of 24 National Parks that cooperate with A Christian Ministry in the National Parks. Three of the 121 seminary and college students who make up the Ministry Staff will serve in Zion in 1957.

Terry Lee Daly, from Chicago Lutheran Theological Seminary, is a member of the United Lutheran Church. Mr. Daly is the student minister. Working with him are Mr. and Mrs. Arthur O. Washburn, who will be graduated from Reed College in June. Mr. and Mrs. Washburn are Episcopalians and they plan to enter Church Divinity School of the Pacific this fall.

In addition to the Sunday Sunrise Service, the Zion Ministry also sponsors a Sunday Morning Service of Worship in the Zion Lodge Recreation Hall at 10:00 a.m. and a vesper service in the Campground Amphitheater at 7:00 p.m.

The ministry staff will participate in the Sunday school for permanent park personnel, which continues the year around, using local leadership, and in discussion groups and Bible study groups provided for the summer staff.

Since 1954 the ministry in Zion has grown by leaps and bounds. It now has become one of the strong Christian programs in southern Utah. It is expected that by 1960 Zion will join Yosemite, Grand Canyon, Yellowstone, Death Valley and Sequoia in securing a chaplain for a year-round ministry.

The seminary and college students serving on the staff come from 20 different communions and from every part of the United States. Thirty states and Hawaii, two Canadian provinces, Korea and South India are represented in this interdenominational staff. The college and seminary backgrounds are diverse, too. In 1957 students will come from

(*Continued on page* 28)

The Valley Singers give their annual concert in Yosemite National Park, California.

Church young people and their leaders visit the United Nations headquarters in New York.

Young Churchmen Look at World Affairs

By H. Milton Patton

DETERMINED to "see for themselves," the youth leaders of the nation's Protestant churches took a look at America's foreign policy apparatus in March under the guidance of the United Christian Youth Movement and the Department of International Affairs of the National Council of Churches.

Thirty-two youth leaders from 13 denominations and 23 states, comprising the Preparatory Commission on International Affairs, met for a week in New York City and Washington, D. C., to discuss the problems facing Christian young people in the realm of international affairs. They also interviewed United Nations and State Department officials, Congressional leaders, and World Council and National Council executives involved in the world-wide program of the churches.

Representing ten million Protestant youth of UCYM's thirty constituent denominations, the Commission was the first step in a major UCYM four-year emphasis in international affairs. Final planning for this emphasis will take place at the organization's General Council in Estes Park, Colo., in August.

In their fact-finding trip the young people examined the nation's foreign policy apparatus and sought to develop an awareness of the problems involved in the formulation and carrying out of an adequate program for nation-to-nation relations. Through searching questions to Congressmen and other government officials in Washington, the group became alert to the necessity of Christian action in a world scene filled with atomic threats and speeded by rapid communication.

A wide range of congressional opinion was presented to the Commission as they interviewed a cross-section of the membership of both the House and the Senate. In discussion centering on the issues of foreign economic policy, support for the United Nations, immigration and refugee relief, human rights, and disarmament, the group was given background material for later shaping of a realistic program for youth in the churches.

They met informally in the House with Representatives Marguerite Stitt Church (Ill.), Francis E. Walter (Pa.), Brooks Hays (Ark.), John M. Vorys (Ohio), and Walter H. Judd (Minn.).

On the Senate side Senators Hubert H. Humphrey (Minn.), Ralph E. Flanders (Vt.), Theodore F. Green (R.I.), Bourke B. Hickenlooper (Iowa), and Clifford P. Case (N.J.) shared concerns and insights into current issues facing Congress.

Two major briefings, one in the State Department on issues before the Congress in the coming ten years, and the other on "The Mutual Security Program" in the International Cooperation Association, gave the Commission much information on the present policies and program of the Administration.

Speaking for the State Department were Edwin Wright, dean of the Foreign Service Institute, and Harry Seamans, liaison officer.

James Reston, chief of the Washington Bureau of the *New York Times,* in an informal hour in his office gave the group a "newsman's critique" of the current government as it related itself to a world vastly changed from that in which the governmental framework was originally constructed.

He explained that our country had had only 15 years to adjust itself to leadership in this "revolutionary world" where comments on an editorial are received from nations on the other side of the globe in two hours from the time the papers reach the street. He declared that the press, as well as Congress, must hear opinions from the people, and that youth must call to task members of the government and the news agencies.

During the visit to the capital, the UCYM statement calling for expansion of U. S. foreign aid to underdeveloped countries was read into the *Congressional Record* by Senator Alexander Wiley of Wisconsin. This statement, setting down the principles for a multilateral, cooperative program of assistance in an interdependent world, was drafted by the UCYM Cabinet at its February meeting and sent to key Congressional leaders.

Milton Patton, a student at Ohio State University, Columbus, O., is chairman of the Commission on Christian Citizenship of the United Christian Youth Movement.

Senator Hubert H. Humphrey of Minnesota discusses foreign policy with the UCYM group.

It called for "the Congress, the President, and the Administration to work for an improved and expanded program of economic aid and technical assistance commensurate with the needs of the hour, consistent with our national heritage of concern for the rights of all peoples, removed from the realm of diplomatic or military policy, and coordinated through an independent, continuing, governmental agency working in the closest possible relationship with the United Nations."

In work sessions lasting far into the night, the Preparatory Commission ground out the broad outlines of a possible UCYM program to involve youth on all levels of the church in understanding and action in international affairs. Study groups in 200 communities across the nation next spring were planned to consider policy statements for the movement. Travel and study seminars were envisioned for the future, methods for the involvement of youth in international relations through curriculum and special publication were explored.

In preliminary discussion Dr. John C. Bennett, dean of the faculty of Union Theological Seminary, New York, helped the group explore theological and moral aspects of international affairs.

"If God becomes merely an idol which sanctions anything man desires," he said, "a nation falls from its own self-will. However, if God becomes a guide, and the nation honestly seeks guidance, real strength is given as the nation seeks to build a world based on peace, justice, and opportunity for all."

The young people, although declaring that they must support present legislation which is based on human dignity and understanding, felt that their world was "a real world where shallow idealism is not the answer. Decisions must be based on the strong foundation of Christian faith. Foreign policy, therefore, must be decided by the Christian concept of love, which includes freedom, justice, and economic opportunity."

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, and Dr. O. Frederick Nolde, executive director of the Commission of the Churches on International Affairs, World Council of Churches, defined for the group some of the areas in international affairs where the churches are active today. Dr. Barnes pointed out that international affairs are basically the same as person-to-person relations and that the church is concerned with this area of human understanding.

Dr. Nolde said that his Commission served as a witness to relate through intergovernmental channels the stands taken by the churches on international issues. He stated that the CCIA played the role of intermediary in international relations.

Honorable Frank Graham, United Nations representative in India and Pakistan, and Dr. Ernest A. Gross, former Assistant Secretary of State and Ambassador to the United Nations, led the group in discussions centering in the work and problems of the United Nations. Dr. Graham, in telling of his work for the U.N. in Indonesia, showed how the United Nations acts as a mediator in international disputes.

Ernest A. Gross, sharing insights into the U.N. and the world situation, explained how very important it is that the United States take real leadership in the work of the world assembly of nations during this very rapid and unstable age in the world's history.

The Commission will provide background materials in areas of concern in international affairs to the UCYM General Council in August to continue the planning of the emphasis.

This will be coordinated with the 1958 World Order Study Conference of the Department of International Affairs, the 1960-61 Missionary Education Study program, "Into All the World Together," the 1960 Youth Week theme on world citizenship, and the 1960 Ceylon meeting of the World Council of Churches.

Leaders in the project from the United Christian Youth Movement were Charles Boyles, Jackson, Miss., national chairman; Florence Fray, Springfield, Ohio, chairman of the Commission on Christian Outreach; Milton Patton, Columbus, O., Christian Citizenship chairman; Rev. John Wood, New York, executive secretary; and Rev. Kenneth Maxwell of the National Council's Department of International Affairs.

Talking it over—left to right: Margaret Weakley, Danville, Va.; Stephen Deutsch, Bronx, New York; Waker Bush, Los Angeles, Calif.; Dot Willis, Due West, S. C.; Lela Ann Garner, Memphis, Tenn.; David Roomy, Logan, W. Va.; and Ruth Rhae Mounts, Ohio.

An Adolescent Grows Up In Philadelphia

Members of the Department of Community Services of the Philadelphia Council of Churches study a poster describing some of the responsibilities of the department.

By WILLIAM D. POWELL

No movement or organization in Philadelphia has more consistently or more effectively worked for the introduction of ethical and spiritual standards into every phase of community life.

THIS quotation is from one of 75 letters received by the Greater Philadelphia Council of Churches on its tenth anniversary from civic, religious, community and social organizations and agencies with which the Protestant churches, through their council, had been working closely in the huge five-county metropolitan area of Philadelphia. From this association has grown a new awareness on the part of Philadelphians of the churches' unique contribution and how it can be made.

Among the contributions made by the Council in the decade have been:

—an 800-per cent increase in the number of Scouts working for the God and Country Award;

—better sites for new churches, and often free land for them;

—more advance planning of church building, so fewer buildings and more of the right size;

—large increases in the number of better trained teachers and youth leaders;

—Protestant opinion crystallized on many points of inter-relations;

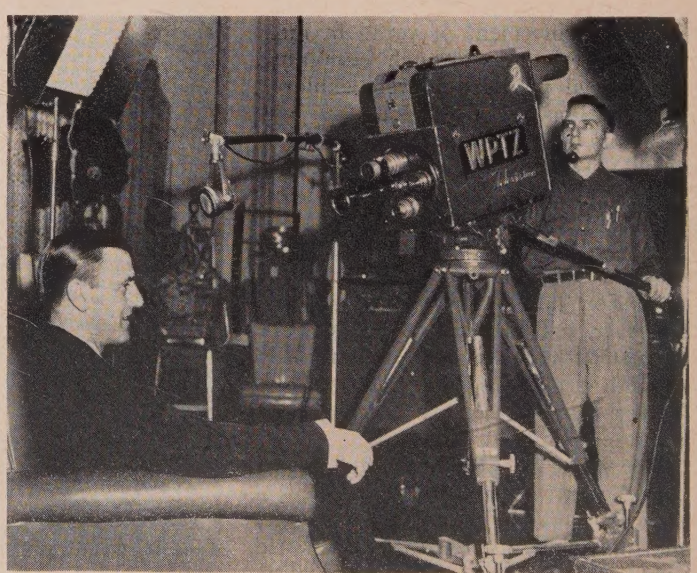
—improved religious radio and television programs;

—favorable relations with all media of publicity and a new respect for "divided" Protestantism;

—a growing enrollment of church people as volunteers in community and social agencies;

Rev. William D. Powell is general secretary of the Philadelphia Council of Churches.

Young people assist with religious census under supervision of John Halko, director, Department of Research and Planning.



Dr. D. Reginald Thomas, First Presbyterian Church, Germantown, on "Bless This House," a television program of the council.

Dr. Oliver B. Gordon of the staff and Boy Scout executive E. C. Hogan, Jr., train chaplains for summer Scout camps.

John Halko, research director, explains the impact of population mobility upon church building and program needs.

—coordination of church and community planning by civic agencies;

—a new understanding of the world task of the Church and a larger percentage of church members trained to explain and teach its mission.

But all this did not happen overnight. It actually took some 35 years. In those years there came into being three organizations rather closely allied but separately conducted: a church federation, a women's council and a Christian education group. Each was the concern of individuals who faithfully reflected the spiritual unity of the Church. Through their patient efforts and prayers the three groups were amalgamated in 1945 and chartered the next year as the new Council of Churches. A staff of three executives was recruited, and the new beginning was under way.

The staff of the new council invited the executive leaders of the denominations in the area to a luncheon at Philadelphia's Central YMCA for a frank discussion of the religious climate.

The denominational leaders advised the staff to develop the new council on a representative basis, to include the territory of the judicatories as the area of operation and to base membership on the evangelical principle. Time has since proved the truth of their warning of the difficulties ahead and the wisdom of their guidance. All the succeeding events had their foundation in this first meeting. These religious leaders continued to furnish much-appreciated guidance and assistance.

The first years were so rugged for the infant council that it almost succumbed. The hopes of the founders surpassed the realities necessary for survival and growth—the contributions of member churches. Much reliance had to be placed upon the usual "few" individuals and churches whose sacrifices kept the baby alive until enough programs and services could be developed to prove to the doubters and skeptics the benefit of such an investment.

As with other historic movements whose time has come, it did not necessarily follow that the Council could be maintained without sweat and tears and prayers. Many depressing, discouraging developments were followed by high moments of spiritual blessing that renewed faith and kept the new organiza-

(*Continued on page* 22)

Church World Service truck from New Windsor, Md., picks up clothing collected in council's drive for Hungarian relief.

Marion Anderson prepares to make a transcription of a Bible reading in connection with a program of the church council.

Economic Aid—Much or Little?

By Richard M. Fagley

THERE is an increasing awareness among American churchmen that something is wrong with the "bold, new program" to help the less developed countries to help themselves. The magnificent idea, which America helped to launch, that the more industrialized states pool their skills and surplus capital in a global war against the ancient enemies of poverty, disease, and ignorance, has somehow become rather tarnished. Yet few of us in the churches have grasped the dimensions of the crisis in the struggle for world development, or the scope of the effort required to put it right. Complacency and confusion in Washington are echoed across the land. The handwriting on the wall is largely unheeded.

Widespread Illusion

The illusion is widespread that the U. S. has been straining the national budget to pour out billions in largesse to needy nations, who too often bite the hand that feeds them. The fact is that most of the current foreign aid, probably four-fifths or more of the less than four billion dollars in this fiscal year, goes for military assistance and defense support, rather than developmental assistance. The sound justification for this military aid is that it buys more security. But it is still mainly a defense expenditure. It may indirectly promote economic and social development, particularly through the hybrid called "defense support." It may also distort and make more difficult the balanced development which the economically backward countries need. In any case, it is geared to a defense strategy, not a strategy of development.

The bright promise of the "Point Four" concept has not been fulfilled by vigorous, imaginative programs of action. Shuffles in administration have been more evident. There have been three reorganizations since 1949, and a fourth one may be on the horizon. But in none of these has there been any adequate governing concept of economic strategy, such as guided the Marshall Plan. In the more complex field of developmental assistance, U. S. policy has been like a boat with one oar and no compass.

What the U. S. and most of the other industrialized states have failed to take into account is the factor of *time,* that is, the importance of the rate of development, and consequently of the scope, balance, and tempo of international assistance. It seems to be commonly assumed that, since the needs of the underdeveloped world are so vast, any assistance, no matter what the size or sort, cannot fail to do some good and improve the situation. The limited absorptive capacity of primitive economies is used as an argument for modest, gradual programs. And there is the cherished hope that, if governments do not move too boldly, private capital may prove more ready to cross frontiers and carry the main assistance load.

Rapid Social Change

This leisurely, haphazard approach to the development problem is out of touch with key realities in Asia, Africa and Latin America. Instead of a static

National Council president Eugene Carson Blake, center, with two executives of the Council, leaves the White House after conferring with President Eisenhower and Secretary of State John Foster Dulles. They voiced the Christian concern of the churches for aid to needy countries. *Left,* Dr. Kenneth Maxwell, Department of International Affairs; *right,* Dr. Roswell P. Barnes, the Council's associate general secretary.

Dr. Richard M. Fagley is executive secretary of the Commission of the Churches on International Affairs.

situation waiting to be improved, we confront regions already in the grip of rapid social change, which constantly alters the dimensions of the challenge. In the densely populated countries at least, it simply is not true that an inadequate development program will in any case make things better. It may make them worse. For such a program will almost surely contain the relatively simple public health measures which can drastically reduce the death rate, without including sufficiently the more difficult measures required to support a larger population or slow down the birth rate.

Population Increase

The explosive increase of the world's population centers in this underdeveloped world. The U.N. demographers predict, on the basis of their median estimates, a 100 per cent increase for most of Latin America by 1980, 53 per cent for most of Asia and North Africa, and 35 per cent for Central Africa. These estimates, moreover, do not include the effect of new advances in public health. This demographic explosion perhaps more than anything else underscores the importance of the time factor for a responsible development strategy. In countries like India, Indonesia, and Egypt, where a dense population already heavily strains the available resources, only a dynamic and concerted program of national effort and international assistance offers any hope at all that a new and tolerable population-resources balance can be achieved. In some of the critically-situated countries the programs to date must be placed under the category of too little and too late.

It is true, of course, that outside assistance can do little for countries where the will to self-development is weak or the national leadership is unable to impose the disciplines required for capital formation. Yet it also seems unrealistic to expect that such disciplines can be imposed within a democratic framework on peoples living on the margins of subsistence, unless there is steady and substantial outside aid. Indeed, it is uncertain whether such a course would succeed under the compulsions of dictatorship.

The Widening Gap

The tendency to compare the underdeveloped world of today with the West at the beginning of the Industrial Revolution is misleading. For the countries now in ferment live in the middle of that same Revolution, in a world dominated by those who had a head start. The impact of the West has accelerated for them the maelstrom of social change and the "revolution of rising expectations." They must compete in the market with these industrial economies, which continue to develop more rapidly than their own. The gap between the two worlds in regard to power and wealth continues to widen, not to narrow. Industrial output in India, for example, increased 48 percent between 1937 and 1953; in the United States the increase was 128 per cent. In general and except for certain extractive industries, private capital finds more attractive opportunities for profitable investment in the West than in the underdeveloped world.

Dr. Eugene Carson Blake tells a Senate subcommittee on foreign aid that the churches are expanding their own program of technical assistance abroad.

These points suggest why substantial international assistance is essential to a genuine development strategy. The whole process has been telescoped, requiring simultaneous accumulation of capital for productive enterprises and for the schools, roads and the like which form the indispensible, though not directly profitable, infra-structure.

Loans and inducements to make venture capital more venturesome can help build the factories. But they do not offer a realistic approach to the problem of helping to develop the infra-structure. Loans must be reinforced by grants-in-aid, whether through SUNFED or a better alternative, if an adequate strategy of developmental assistance is to emerge. A refusal to face up to this fact of life is one of the major specific weaknesses of U. S. policy in this field, a weakness unfortunately continued in the Fairless and Johnston reports.

The Fairless Report

The Fairless report has a tendency to take the view that developmental assistance is a minor adjunct of military assistance. The Johnston report is more enlightened in its effort to clarify the concept of developmental assistance, to separate it from military aid, to secure longer-term financing than annual appropriations. But it is still a considerable distance from the bold and imaginative program that the times and the obligations of American power require. The prospectus put forward by Paul Hoffman for an initial four-year plan of international developmental assistance, with major stress on grants-in-aid, seems to come closer to such a program. A courageous plan, however, requires a clearer public understanding of the issues before it can become politically feasible.

The outline of a new foreign aid program put forward on April 8 by the Secretary of State marks a measurable advance over the current approach. The new plan involves a clearer distinction between military and developmental aid, with greater stress on the latter. A key element would be the establishment of an atomic development fund for low-interest loans to supplement existing lending agencies. Thus the fund could help less developed countries build the roads, schools, and the like, which are essential to economic advance, but which are not in themselves profitable. It seems clear that only part of the "assistance gap" can be filled by loans, even on generous terms, but the new proposal is a commendable effort to move forward on part of the job, in the face of considerable vocal opposition to foreign aid. The plan provides a useful rallying point for public opinion in the present phase of the struggle for a responsible assistance policy.

Efforts are being made under the aegis of the National Council of Churches to arouse the tremendous latent support among the church people for a worthy program of developmental assistance, to try to save and improve the present program. Since the latter, though sound in a number of respects, does not add up to an adequate strategy, the campaign to save it, as leaders of the National Council are aware, makes sense chiefly as an essential immediate step in an undertaking to lift American policy to a more responsible level. Here is a consummation devoutly to be wished and worked for. Here is a key sector of Christian concern in international affairs.

In this article Dr. Fagley has given his personal appraisal of a crucial phase of interntional relations. What is your opinion? The Outlook *will be glad to include your letter of 200 words in the next issue.*

The Editor

A New Vision for Christian Missions

By WILLIAM C. WALZER

Authors of Friendship Press mission study books for 1957 autograph their volumes—*Seated:* Rev. Norman Y. Prichard, co-author, with Mrs. Prichard, of "One Against the Storm." *Standing, left to right:* Dr. Charles W. Iglehart, retired missionary, who wrote "Cross and Crisis in Japan," and Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, author of "Seeking To Be Christian in Race Relations."

THE National Council's Joint Commission on Missionary Education recently adopted "The Christian Mission in Latin America" as its overseas theme for 1961-62. This fact serves not only to illustrate JCME procedures, but may well prove prophetic of the world's interest four or five years hence.

The ability of the JCME Board to choose themes which will be timely four to five years later is shown in the 1956-57 theme on Southeast Asia, chosen in 1952, and the 1957-58 theme on race relations chosen nearly two years before the Supreme Court decision on desegregation of schools.

Outcome of such crystal-balling four years ago and of elaborate production procedures and schedules since then, is the 1957-58 program which was announced at Buck Hill Falls, Pa., last month.

The annual meeting of the Board of Managers of JCME was the 56th such meeting since it was founded in 1902 as the Young Peoples' Missionary Movement. This makes JCME one of the oldest interdenominational agencies which merged to form the National Council of Churches.

One of its major functions is the pooling of information on methods, projects, and techniques of interpreting the Christian world mission to people in local churches. Through it staff members of many denominational boards share with each other their experiences, their successes and failures in missionary education.

Miss Avis E. Harvey, education secretary of the Protestant Episcopal Woman's Auxiliary, has been the JCME Board chairman for the past five years.

The 180 members of the Board represent 28 denominations which cooperate to plan, produce, and publish Friendship Press interdenominational mission study materials.

Illustrative of JCME's operations is its 1957-58 list of 49 books, film-strips, and maps. Heading the list is the May Religious-Book-of-the-Month, "The Kingdom Beyond Caste," by Liston Pope.

Others on its interdenominational home theme, "The Christ, the Church, and the Race," are "Progress Against Prejudice," by Robert Root of Syracuse University; "Seeking to Be Christian in Race Relations," by Dr. Benjamin E. Mays, president of Morehouse College; and "Sense and Nonsense About Race," by Ethel J. Alpenfels of New York University.

Books for juveniles on this subject are "Room for Randy," by Jesse Jackson, a story of how a boy of a different race is accepted; "The Swimming Pool," by Alice Cobb; and "The Apple Tree House," by Annie M. Halliday, a story of children in a "mixed" neighborhood.

With the centennial of Protestantism in Japan being observed in 1959, an initial printing of nearly 100,000 copies of "Cross and Crisis in Japan," by Charles W. Iglehart, was planned. JCME will also publish biographies of outstanding Japanese Christians of the past century.

Five other books on Japan for adults, high school students, and younger children are also on the list.

Pointing to missions interests of the future are the foreign and home themes for publications: "The Middle East" and "North American Neighbors" in 1958-59; "Africa" and "Town and Country" in 1959-60; "Into All the World Together" and "Heritage and Horizons in Home Missions" in 1960-61; and "The Christian Mission in Latin America" in 1961-62.

And now, a look at procedures. The Board acquaints itself with aspects of the themes by conference with experts. The age-group committees then outline a program of materials—books, maps, filmstrips, plays and films—which the denominations and councils of churches and church women will need for the study of these themes.

For example, Dr. Meryl Ruoss of the Protestant Council of the City of New York, resource person for the theme "Heritage and Horizons in Home Missions," predicted further urbanization of American life, automation, and other changes which will compel the churches to take an entirely new look at the task of home missions.

The members of the Board, representing the mission and education interests of the cooperating denominations, work as committees on adult, youth, and children's work to plan future publications, write specifications, and choose authors for books they want written.

(*Continued on page* 20)

Dr. William C. Walzer is associate general secretary of the Joint Commission on Missionary Education of the National Council's Division of Christian Education.

The Ministerial Crisis—

Two Decades Ahead Will Require 600,000 Ministers

By Elmer G. Million

THE parson has been the most influential man in the creation of our civilization, not so much in the the sense of actually directing and handling its affairs, although at different times he has done a great deal of that, as in the sense of forming its whole attitude towards life and the ideals after which it strives. . . . The parson is the 'person' of our civilization, the one whose vocation it is to realize most fully on behalf of all his brethren the true personal existence to which they all aspire. . .The spiritual problem of modern man cannot be resolved except in relation to the ministry."

I believe this statement from *The Gift of the Ministry,* by the noted English theologian Daniel Jenkins, applies equally well to the United States of America. That being the case, there is genuine reason for alarm over the quantity and quality of ministerial leadership in American Protestantism.

The need for ministers has been constant from the very beginning of the Christian Church. Never before, however, has the numerical need been so great. In the United States there are at present 200,000 Protestant ministers serving parishes, and this figure is a full 25,000 short of the complement considered necessary for the proper serving of these parishes. Hence, we not only face the "normal" problem of replacing the 200,000 now in service, but also the "scarcity" problem of trying to fill that 25,000 gap.

National Council Survey

Almost a year ago the National Council's Department of the Ministry surveyed its membership regarding the present supply of ministers and the unfilled needs for them. Eighteen of the member-churches came through, yielding striking data. Out of a total of 103,325 ordained ministers "on the rolls," only 67,001 were serving local churches. The church officials responding estimated a definite need for 6,768 more ordained ministers as of "right now" (mid-1956). By using a slide rule on the "breakdown" of estimated need, Dr. Milton Froyd of the department's Study and Research Committee discovered that denominations were expecting an average term of service for each minister of from 19 to 216 years! The estimates of only *two* churches fell within the 25-year "profession lifetime" limit discovered by Messrs. Rollo May, Milton Froyd and Hugh Hartshorne in their studies. Even the church commonly looked upon as most responsibly engaged in enlistment and education for the ministry expects 53 years of service from each of its ministers. Two other churches are expecting 82 and 97 years of service respectively.

DR. ELMER G. MILLION

Thus it is not so disturbing that our Protestant bodies say they need 25,000 additional ministers right now as it is that this impressive figure so meagerly conveys the nature of our need. For the time being, however, we have no choice but to use the 200,000 figure (which seems reasonably sound) and the 25,000 figure (probably grossly inadequate) used earlier in this article.

The future promises an even more difficult situation. Devereaux Joseph's preliminary report on behalf of the President's Committee on Education Beyond the High School estimates that we must have a 75 per cent increase in professional services between now and 1975. Applying this percentage to the 225,000 parish ministers needed for present operations, we arrive at a figure of 168,750 ministers who must be added to our leadership complement above and beyond "normal" and "scarcity" needs.

Chicago Study

The leadership crisis is also qualitative. Some of our Protestant churches continue to tolerate a great number of untrained, irresponsible ministers. Rev. Evans Crawford, a candidate for a Ph.D., studied 303 churches of one denomination in Chicago in 1955. From interviews with 161 ministers serving churches, Mr. Crawford draws such conclusions as these:

a) Through no fault of their own, these pastors tend to come from regions which imposed more serious restrictions upon their schooling than would have been true had their lifetime been spent in the Chicago area. In 1940, a period which would postdate the time when most of these men lived in the south, the median year of schooling completed for persons 25 years and older in Mississippi was 4.7, Louisiana 2.6, Arkansas 5.2, Tennessee 5.8, Texas 6.1. This is in contrast to the median figure of more than 8 years in the Chicago area. Chicago has a strong tendency to draw its ministers from areas where schooling is not as adequate as what is available to those in the congregations they are called to serve.

b) Half of the men now occupying pulpits (49%) were ordained after their arrival in Chicago. More than 40% were ordained before they came, in the five states mentioned above. No account was made of the large number of persons ordained in the Chicago area who are not regularly pastors of churches. Frequent testimony was given to the substantial number thus ordained each year but records were not available as to the precise number. It is from this reservoir of supply that churches seeking pastors have a tendency to replace their requirements rather than looking to the schools given to the training of ministers for fresh recruits.

c) One out of every four (28%) of the ministers interviewed possessed an earned degree of some kind, academic or professional. Slightly less than one in five (18%) possessed an earned professional or theological degree. Three-fourths of the pulpits in the

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Dr. Elmer G. Million is director of the National Council's Department of the Ministry.

Chicago area, therefore, are served by pastors who have only partial or no formal academic or theological training beyond the elementary and secondary levels.

d) The institution of ordination is a highly individualistic and unpatterned affair. Associations do not seem to regard this as a matter of serious corporate concern and so make little or no reference to it in their statements of purpose. For this reason no established pattern for ordination seems to exist among the churches in the Chicago area. Ordination, usually restricted to individuals who are called to give their full time to the ministry of the church, is made available to persons irrespective of academic and professional preparation and official relation to specific churches in terms of full-time employment. On this account virtually every congregation has in its midst ordained ministers whose only distinction from the rest of the congregation is that they have gone through the ceremony of ordination; because of this ordination they frequently gravitate toward positions of higher status among the lay responsibilities of the church. When pulpit vacancies do appear, however, in the absence of standardized placement procedures, strong pressures operate for many of these ordained laymen-preachers to obtain consideration for the posts.

In a day when the youth and young adults of Chicago are going forward educationally, these ministers and the churches they serve are going backward.

But even "forward" for our ministers is not good enough. Professor J. Edward Dirks of Yale University has stated that our fund of knowledge is doubling every ten years. It is a matter of common observation that our lives are characterized by greater complexity and that this complexity produces personal disintegration and many other milder forms of psychic disease. Probably no one would question that we need a deep, healing faith more today than ever before in the history of our country, and those who reflect on this point realize at once that a much higher quality, exceptionally well-trained ministerial leadership is the key to our salvation.

Help from Laymen

This last point is realized full well by some of our Protestant lay people. The Rockefellers have created two important funds for the enlistment and education of ministers. The A.A.T.S.-Rockefeller Brothers Theological Fellowship Fund, administered by Rev. Walter Wagoner, induces top-calibre Christian youth who are not planning to enter the ministry to try one "free" year of theological education in a seminary of their choice. The Sealantic Fund, also established by the Rockefellers, is devoted to theological education alone; it has put the American Association of Theological Schools on a new basis with grants totaling $750,000—and this is "peanuts" compared to what has been granted on a conditional basis to six "well-known" interdenominational seminaries in this country.

Perhaps not so widely known are the generous and wise grants of the Lilly Endowment, Inc. This foundation approved last year a grant of $85,000 for a study-research project designed to improve the schools' and churches' processes of enlistment. In 1956 also a gift of $109,500 was made to 12 Protestant Episcopal seminaries for "cooperation in urban-industrial church work." The Lilly Foundation continues its support of the National Council's Department of the Ministry as a part of a five-year plan to make it self-supporting. Each of these grants contributes directly to the improvement of enlistment and education for the Christian ministry.

The vast majority of lay people, of course, cannot express their concern for a better ministry in such an extensive way. But some of them do express their concern directly via local church support of ecumenical ventures. Raymond Chapel, for instance, a numerically small but spiritually big Congregational church in Franksville, Wis., sent in ten dollars to the National Council's Department of the Ministry. Probably no gift meant more spiritually to the department

Sectarian Approach

What does all this mean? It means that our sectarianism and institutionalism confine the great new power that wants to break out in our midst. In a time when students outside the churches are sent reeling by a profound discovery of the Christian faith, we present the ministry in terms of a single communion—Presbyterian or Methodist or Lutheran. In a time when *Life, The Saturday Evening Post, The New York Times* and CBS carry "religion" as a prominent feature, our public relations resources are expended in denominational apologetics in church publications. In a time when higher education needs the support of the churches as never before, our church colleges cannot honestly present "the preservation unto posterity of a literate ministry" as fundamental to their policies and practices. Such things as these will not unleash the great powers which are latent in our contemporary situation.

How, then, can we cut these cords which bind us? First of all, let us admit that we are bound, let us desist from defensive apologetics, let us confess our sinful state—that is the first liberation. Second, let us open our eyes to what God is doing; what is there in the ministry which challenges youth? Is it not the fact that it is the ministry of Christ? It is not the ministry of a man, a movement or a tradition; it is the ministry of Jesus Christ, the Word of God; this is the ministry to which a man is called and unto which he is ordained.

Thirdly, let us not only admit but *placard* for all to see the fact that we recruit, educate and ordain *for one another;* there is not a denomination in this country which does not both receive from and lose to other churches substantial numbers of ministers.

We need to recruit and educate 618,750 Christian ministers to serve in our Protestant churches in the next 18 years; let us work together for the meeting of this critical need and let us pray that our efforts may be instruments in God's hands for raising up a Christian ministry equal to these critical times.

Charles Wesley Anniversary To Be Marked This Year

Churches across the country will be asked to join this year in celebrating the 250th anniversary of the birth of Charles Wesley, famous British hymn-writer.

"The 6,500 hymns of Charles Wesley belong to all denominations and we hope to honor him by making 1957 a great revival of congregational singing," said Rev. Deane Edwards, president of the Hymn Society of America.

Much of the impetus of the 18th century religious revivals was credited to the music of Charles Wesley, author of such widely known hymns as "Jesus, Lover of My Soul," "Hark, the Herald Angels Sing," "O for a Thousand Tongues to Sing," "Love Divine, All Loves Excelling," "A Charge to Keep I Have," and "Christ the Lord Is Risen Today."

"It is hoped" said Mr. Edwards, "that councils of churches, ministerial associations, denominational gatherings, local churches, colleges and universities, theological seminaries, schools, musical organizations and other groups will take this occasion to do honor to a hymn writer who is the common possession of all denominations and whose hymns have enriched the spiritual life of many generations, including our own."

The Hymn Society of America has prepared special material for the anniversary, including a Hymn Festival Service by Dr. Philip S. Watters. Sample copies of this service and a folder of suggestions for observing the anniversary may be had from the Hymn Society, 297 Fourth Avenue, New York 10, N. Y.

Union Church, Monterrey, Mexico, typical of nearly 100 English-speaking union congregations in various parts of the world.

Union Churches Thrive in Latin America

By ALICE GODDARD

WHEREVER I went into a frontier area of Latin America where Americans were pushing into new territory with oil wells and mines, there I found American families organizing churches, and organizing them as interdenominational enterprises.

American communities springing up in these oil and mining areas set up a church as rapidly as they build their homes and establish a school.

The American communities I visited recently in South America varied in size upwards from 15 or 20 families, but the pattern of their church group everywhere was the same—interdenominational.

And this in spite of the fact that most of the Americans working in South America retain their denominational ties and often membership in their home churches. Although the materials for church and church school which they procure are of one denomination or another, they invariably insist on a union church organization.

"We don't intend to have a dozen small churches when one good one in which we can all participate exactly meets our needs and desires," I was told repeatedly on a four-months tour of 14 countries.

The largest outlying church I visited was the Union Church of Eastern Venezuela, located at Anaco in a newly-opened area south and east of Caracas. Here the church had been established by the employees of several oil companies located in widely separated parts of the rugged plains and mountains. Rev. Elwyn Burke, who was the assistant pastor of the 800-member American Church of Caracas, has served the new church as its pastor in its development over the past four years.

The programs of these frontier churches, however, belie their isolation. The quantity and quality of their teaching materials, their service programs, the depth of study in which they are engaged, and their benevolence programs would do credit to any U.S. church. For example, they are helping to support a seminary student, and when I was there they were planning a vacation church school for their children.

A women's leadership meeting at Anaco brought 50 women from all over the church's extensive parish, some of whom drove a hundred miles over jungle roads to attend the sessions.

The families of the workers, the men who man the wells and mines, the engineers, the technicians, the roustabouts, as well as the executives, are hungry for a thorough religious program, and anyone like myself who visits them is put through a rigorous visitation schedule that would equal that of any VIP.

The American settlements have an annual turnover in personnel of between 30 and 60 per cent, but a large number stay on more or less permanently. Some people have been there "temporarily" for over 25 years.

Many of these were church school leaders at home—aggressive, strong, and pioneering. The qualities displayed in the work which took them to the frontier areas are also evident in what they are doing to establish and maintain churches and church schools.

Their mail is late; church materials come late; religious resources are not at hand—but their consecration has enabled them to produce churches the like of which any of us would be proud to claim.

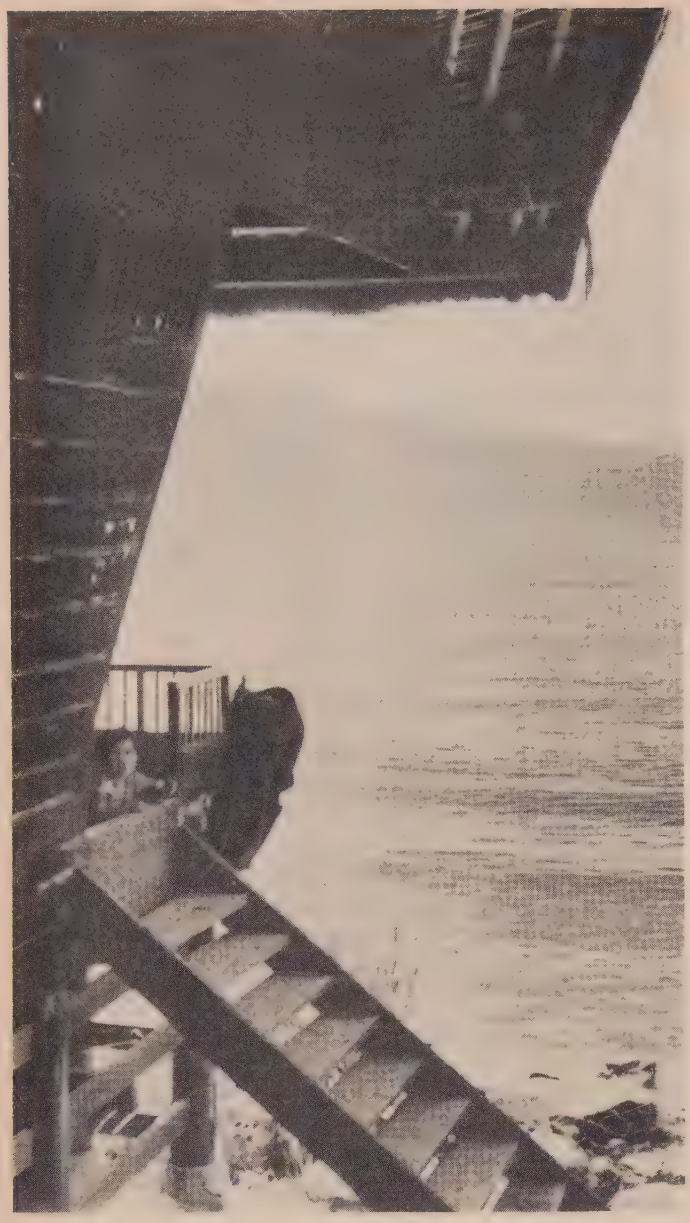
They live amid semi-comforts, but they fight the tropics and the altitude, they fight ants, they fight the disquietudes of the nearby jungles.

Their church reflects the philosophy under which they live. Although the groups are relatively small and tightly knit, their church is a far cry from being a "country club" church. It bursts at the seams with children and activities.

Such union churches maintain fellowship with one another and contact with the home denomination through the National Council of Churches' Department of American Communities Overseas.

These are some of America's best, but unsung, ambassadors. Their influence on the religious culture and atmosphere of the area and the growth of native-language Protestant churches is immeasurable. Some of the Americans work also in these churches which use the native languages and help them to develop their own leaders.

Mrs. Alice Goddard is the director of children's work in the National Council's Division of Christian Education.



View from one of the old Batak houses in Indonesia.

The Asian Revolution and the Christian Mission

By Eugene L. Smith

THE conference held at Prapat, Sumatra, Indonesia, in March has lasting significance for the Christian mission, not only in Asia, but in all the world. In a very special degree, this conference was a product of the Asian revolution. What it produced is a vivid sign of the meaning of that revolution for the Christian mission.

The announced purpose of the conference was to enable the Christians of Eastern Asia to mobilize forces for the task of evangelism for their own countries. The outcome of the conference was to establish a continuing organization for this purpose.

Why should such a regional ecumenical organization have developed first of all in East Asia? In some ways one would have expected it in Latin America. Significant as the differences between the Latin American countries are, they are as nothing compared to the differences in culture, in religion, language, history, and political status that obtain in the countries represented in the East Asian Conference. In some ways the divisions within Africa do not seem greater than the tensions between the nations of the vast arc between Japan and West Pakistan.

Perhaps the major reason why East Asia pioneered in this kind of regional church organization lies in the fact of the new independence for so many millions of people within that area. The conference was, in a vivid sense, a product of that independence. It reflected at the same time both the excitement of this heady wine, and the maturity of real freedom. Only against that background can it be understood.

A series of developments in the life of the Church in East Asia were responsible for the conference. A major factor was the establishment of the Joint East Asia Secretariat of the International Missionary Council and the World Council of Churches in 1949. The solid foundation laid by Rajah B. Manikam in his work as East Asia Secretary had a great part in making the conference possible. The initiative of the Presbyterian Board several years ago in stimulating the organization of an "Asia Council on Ecumenical Mission" was another significant factor.

The values sought by the Council were ultimately evangelistic. This was true not only in the title of the conference, but in all its proceedings. The purpose of those present was to find ways in which the churches of East Asia could pool their resources to intensify their witness in the task of evangelism

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throughout East Asia.

The conference faced certain real dangers. Perhaps the most ominous was the possibility that this might be an exclusive rather than an inclusive regionalism. The Bandung Conference was a gathering of the governments of the colored nations of mankind. Out of the Bandung Conference came a new alliance of the Asian and African nations which has had increasing power within the United Nations. A political regional alliance, however, by its very nature tends to be "anti." Often such an alliance is held together more by common enemies than by common internal loyalties. At the beginning of the conference there did seem to be a real danger that an outcome might be the setting up of an "Asian bloc" in the World Council of Churches. There was also at least the possibility that this might develop into a new "color bar" in reverse. Another possible danger, of course, lay in the historic tensions that have existed between different countries and different peoples in this vast and turbulent area.

Against this background gathered about 100 delegates from 14 different countries in East Asia and representing all of the major confessions within the ecumenical movement. The official roster listed 92 persons, of whom 62 were Asians and 30 Westerners. Among the 45 delegates with full voting powers, 42 were Asians and three were Westerners—all missionaries.

The meeting place was one of the most beautiful spots in the world, Lake Toba, high in Batakland of Central Sumatra. The Hurai Kristen Batak Protestant Church is one of the great churches of Asia. Encountering a major crisis with the outbreak of the Second World War and the sudden forced withdrawal of the German missionaries serving it, the church survived the crisis with power, and has continued steadily to grow and to evangelize the animists of the region. The power of the church is the more amazing when one remembers how recently the Bataks were an aggressive, cannibalistic people. The unmistakable influence of the church, with its continuing witness to the power of the Gospel of Jesus Christ, was a very real factor in the life of the conference.

The potential dangers seemed to be quite evident on the first day. One could not help being impressed with the care taken in the discussions to make sure that the conference should be thoroughly Asian. A steering committee was selected with obvious care that it should be an Asian committee. The very seating arrangement made it clear that this was to be an Asian conference. The bulk of the Westerners there were in the category of consultants. The fact that consultants were to be without vote, both in plenary sessions and in committees, was very carefully stated. It is clear that the most helpful contribution of Westerners in the early days of the conference was in keeping silence.

After details of organization were completed, several days were taken in reports from various countries. These reports were of very high level. The discussion following them had a frankness and freedom that was noteworthy. There was an ease in the discussion, a relaxed willingness to ask and to answer the embarrassing questions about both weaknesses and strengths of churches, which was highly significant. A Westerner could not help but feel that this creativity and freedom were probably related to the care taken on the first day to make sure that this was primarily a conference of Asians. The third day was probably the most creative single day of any conference that even this hardened conference-attender has ever experienced. High points were the statements by Dr. M. M. Thomas, Dr. D. T. Niles, Bishop Chandu Ray and Mr. Thakur Das. Their statements were notable at the point of intellectual competence and spiritual depth. Some who knew the men well said that those same men had never spoken as effectively on those same subjects as on that day. Here again was a product of the Asian revolution, a fruit of the precaution taken the first day that this should be an Asian conference with Westerners there as observers, but no more.

By the end of that day, the determination of the conference was clear that its outcome was not to be the setting up of an "Asian bloc" within the World Council of Churches, or of a new "color bar" in reverse. The regionalism to be expressed was not negative, but positive; not exclusive but inclusive. Its purpose was not to unite against the rest of the world, but to unite for the sake of witness to Jesus Christ within that part of the world. The geographical area to be covered by the new organization was defined as that between Western Pakistan and the Date Line. This was done intentionally to include Australia and New Zealand. It was also clear at this time that the way in which the details of organization would be worked out would be such as to relate this regional organization integrally and harmoniously with the world-wide ecumenical organizations of the World Council of Churches and the International Missionary Council. Again, a Westerner could not help but feel that this freedom in action was related to the determination at the beginning of the conference that it should not be Western-controlled, even in any concealed way.

The essential action of the conference was to establish an East Asia Christian Conference. Its first meeting is to be three years from now, and after that meetings will be on a quadrennial basis. There is also to be a Continuation Committee, after full ratification by member-churches, which is to meet once between the regular meetings of the conference itself. That committee will include representatives from each country as well as officers and secretariat. Then, there is to be a much smaller advisory committee, which is to meet annually.

The senior secretary of the organization is to be Dr. D. T. Niles of Ceylon, if suitable arrangements can be worked out with his own church. There are to be two associate secretaries, one Mr. Kyaw Than of Burma, and the other

View from Youth House of Church in Prapat, Sumatra, where several delegates stayed.

Rev. Allen Brash of New Zealand. These secretaries are nominated by the conference for election by the International Missionary Council and the World Council of Churches. The first two are to be financed by the International Missionary Council and the World Council of Churches. The third secretary, Mr. Brash, is to be provided for service in the area of inter-church aid by the World Council's Division of Interchurch Aid and Service to Refugees. The chairman of the Conference is to be Bishop Enrico Sobrepena of the Philippines, and the vice-chairman Dr. David Moses of India.

It seemed noteworthy to many of those present that this is the first, and so far the only, permanent organization which links together all 14 of the countries in East Asia. Within the region there are political alliances and military alliances, but none of these is inclusive and each one tends to separate as much as to unite.

What will the conference itself do across the years, both through its secretariat and through its regular meetings?

In the first place, it will seek to *promote programs of the whole area for the whole area.* One of these will be the strengthening of the National Christian Councils in visitations and conferences. Another will be holding conferences such as that on Christian home and family life, and another on "Labor, Industrial Relations, and Evangelism." Another will be through making services of the Commission of the Churches on International Affairs more thoroughly available to the churches in that region.

A second major function will be the *sharing of resources* between churches in East Asia for the task of evangelism in East Asia. There was hope for the exchange of evangelistic teams from one nation to another. Major attention was given to the rich possibilities in the exchange of specialized personnel. For example, there are now unemployed Christian teachers in the Philippines, and there is a great shortage of Christian teachers in Indonesia. There is eagerness to have a Japanese professor teaching at Poona, in India. In discussing this sharing of resources, the delegates made it clear that their first desire was to seek Asian giving to make this exchange possible before searching for outside help.

A third program is through the *relief and emergncy services* made available to each other, and from other churches to churches in that region, through the work of the Division of Interchurch Aid and Service to Refugees.

What are the implications of this meeting for the policy of the missionary boards in the West?

As I sat in the sessions I had the

REV. D. T. NILES, of Ceylon
Executive Director of the World Council's Evangelism Department

feeling that here was appearing an orientation greatly different from that in which I had been raised. I was raised in a pattern of thinking of The Methodist Church in the United States helping Methodist-related churches in other countries, and doing this in cooperation with other denominations following essentially the same pattern. This is actually a Western orientation which the East, until now, has almost been required to accept This is in a sense the "old covenant" of *mission and responsibility.* The orientation of the conference, however, was radically different. The basic orientation there was that of Asian Christians grappling with the question of the evangelization of Asia and doing so within the context of the World Church. There was an Eastern orientation which the West will have to accept if it is going to continue

DR. EUGENE L. SMITH, Chairman
Division of Foreign Missions National Council of Churches

Christian witness in the East. There was the "new covenant" of *church and responsibility.*

Let me be more specific. I think this whole orientation means that mission boards must strive always and much more than they have in the past, to see the work of the churches to which they are related much more steadily within the context of the full life of the Christian Church in a country. For example, it was stated by responsible persons at the conference that a Western board ought not to consider a request from any church to which it is related in an Asian country unless that request has been approved by the National Christian Council of that country. This is an extreme statement, but it is understandable from the point of view of the Asians.

Two major sending centers have contributed to churches in Asia, one in North America and the other in Europe. The missionary boards and societies in Europe have faced steadily declining income in recent years in terms of real purchasing power, while missionary societies in the United States have had increasing incomes. From the point of view of the Asian Christians, what does this mean? It means that some of their most desperately needed institutions related to societies in Europe have been forced to limit their services at times when other institutions, sometimes not so critically important for the life of the church in the whole area, have had greatly expanded resources.

A good illustration is Sermapore, the central theological seminary for all of Protestantism in India. The degree of support made available to it has been appreciably less than that available to some of the seminaries of less strategic importance to all of India, which have been directly related to missionary societies in the United States. Understandably it is hard for Asian Christians to know why sending societies in the West are so slow to adapt their strategy to the real needs of the Christian church within a country.

At least one implication for me is the conviction that no confessional consultation should be held in any Asian area unless there are at that consultation representatives of the national Christian councils in the area, and these representatives should be persons from other than that confession. I think we will need to live continually within the tension of setting support of our own churches always carefully within the framework of the entire Christian community of the nations within which our churches live.

A second implication has to do with the place of institutions in the life of the church. Dr. D. T. Niles made at

(*Continued on page 26*)

Outlook

The Whole Household of Faith

TIME was when the frontier moved steadily westward. It still does. But it also moves east, and south, and north—wherever there is an industrial center, metropolitan or smaller, to attract people. It also moves outward, to suburbia and beyond, as well as to new urban centers. Business decentralizes, only to re-centralize.

Population urbanizes, until it is soberly set forth in the daily press that from Portland, Maine to Norfolk, Virginia there will be one urban-suburban, residential - industrial - commercial, seaboard population belt, essentially a continuous city. And elsewhere, from Pittsburgh to Cleveland, from Cincinnati to Saginaw, along the Gulf, and the West Coast, the same process takes place.

Of course the counterpart to all this is that food-raising, agricultural America is losing population, growing more sparsely settled as farming becomes mechanized, and fewer people raise more food. In rural America, especially those Jonesvilles and Smithtowns that have failed to become big cities, and even in the open country, not all the too many churches of days gone can survive this loss of population. In the booming suburbs, what denomination has funds or men to match the total opportunity?

Rural America would be better served with fewer, stronger churches; so would the changing, often shrinking population of the heart of many a city, where church forces need re-deploying. Meanwhile money-thirsty suburbia soaks up church extension funds as fast as they can be made available, only to cry for more resources with which to house the worshippers who troop by the millions to new communities.

This would appear to be a time when the total church resources of America need to be audited, when the total church strength of the nation needs to be girded for the more adequate churching of the land. So many hundreds of millions of dollars are involved, so many tens of millions of people, so many thousands of churches, that church extension leaders are at a loss for words to describe their task. "Comity"? In the sense of Christian courtesy, yes. Of joint planning, yes. Of legalistic, authoritarian rules, no. The job is too great for any attempt to exercise arbitrary controls.

Moreover the Gospel is too big, too many-sided, to make it possible for any one religious body to seek to exercise a monopoly. The problem, in sum, is: How can all of us, faithful to our distinctive spiritual heritages, but loyal still more to the whole Household of Faith, plan cooperatively for the more adequate churching of America?

The building of an adequate strategy for effectively churching this nation would seem to be a cause too big for bickering, so vast that it ought to command the best heart and brain of all American churchmanship. "Except the Lord build the house, they labor in vain who build it." Are those who are erecting new churches in America by the thousands imaginatively aware of the consequences of the fact that these thousands of churches are all being built to the glory of the same God, for the worship of the same Lord? If so, can they not be fairly expected to be wise enough to build cooperatively rather than competitively?

Sharing Christian Affection

"There is no doubt that church people are eager for a chance to relate themselves and their churches to real life problems. They have been listening to sermons for a long time. They have a lot of interest and Chrisian affection to share."

These observations were made recently by Sheldon Rahn, director of the social service department of the Detroit Council of Churches, whose report of the recent Detroit Conference on the Churches and Social Welfare, printed on another page, shows how one city council of churches is giving strong and intelligent leadership to its member churches as they consider how Christians may best express love and compassion in a complex urban society.

Since the National Conference on the Churches and Social Welfare, held by the National Council of Churches in Cleveland in November, 1955, more interdenominational conferences like the one in Detroit have been convened in American cities to consider the task of the churches in social welfare than during any comparable period—some 40 in the last six months.

Conferences on social welfare under denominational auspices have been as frequent as those under council sponsorship. A landmark was the first annual meeting of the National Presbyterian Health and Welfare Association in Chicago in February, which grew directly out of the National Council's Cleveland meeting in 1955.

In local congregations also, the task in social welfare is being considered with renewed vitality. A coordinated emphasis on this subject by many of the denominational boards of social education and action during this year has already stimulated the publication of a plethora of new study materials. Especially noteworthy is the program packet on "The Churches and Social Welfare" prepared by the Council for Social Action of the Congregational Christian Churches. Included in the packet for the use of local churches is a six-unit study guide on "The Social Ministry of the Local Church." The guide was written by Muriel S. Webb, associate secretary of the Department of Christian Social Relations of the Protestant Episcopal Church, at the request of the National Council's Department of Social Welfare. It is being distributed by boards of over 20 denominations.

What is the meaning of the growing interest of the churches in the welfare of the community?

Could it be that the churches are seeing anew that programs of Christian service are more than an appendage to preaching and fellowship? Curious that it should happen in a period of national prosperity, isn't it? Perhaps the churches are not as subject to the confining pressures and molding forces of the social order as some people have thought. Perhaps the new advance in evangelism has deeper roots than are sometimes ascribed to it.

Whatever the reason, there is a suspicion that the three aspects of the Church's mission — preaching, fellowship and service—may be coming into a closer relationship with one another in American churches.

The Importance of the Land

RURAL Life Sunday falls on May 26th this year —the fifth Sunday after Easter, or Rogation Sunday. Although the day was first observed nationally in 1929, the roots of observance go back to the first centuries of Christian history.

By 474 A.D., Bishop Maretus, Bishop of Vienne, in Gaul, had dedicated the use of the three Rogation Days preceding the Day of Ascension to prayers asking God's blessing upon the fruits of the earth. In 511 A.D., the days were observed throughout all of France. In 747 A.D., the Church of England adopted the use of these days for a similar purpose. Before the close of the eighth century the day had been adopted by the Church of Rome. Since then, the fifth Sunday after Easter has been set aside for an emphasis on rural life.

The ancient feasts bore witness to man's faith in God as the God of nature and the giver of all good things. They were also expressions of a healthy community life, in which all classes of men, women and children in the countryside joined together for the symbolic planting of seed and the invocation of God's blessing. These people took their place in a pattern of life of which God was the center.

Times have changed much during the past two centuries. There are tendencies everywhere for life to become more and more wanting in community, in love of the home, in care for beauty, and in faith in God. But Rural Life Sunday can and should be an occasion when both rural and urban people recognize the needs of the hour which give common concern. The city and the country are necessary to one another, but the townsman often needs to learn a greater reverence for the beauty of the countryside and the customs of the countryman. The whole nation has to be won to a deeper understanding of the basic importance of the land, and all who work on the land, in the national economy. It must get back a right attitude to nature, which implies a right attitude to God.

From the Mailbag

"I am probably the steenth person to comment on the picture from the Belgian Congo on page 15 of the April OUTLOOK. The picture is of the usual venipuncture — puncturing a vein to draw blood or make an intravenous injection.

"My comment is very technical, but I am sure that you wish to be accurate."

HENRY R. O'BRIEN, M. D.
Camp Hill, Pa.

"Having been a subscriber to your valued magazine OUTLOOK these several years, I would like to add my impressions to the article by Dr. Shrader in *Life* Magazine.

"Dr. Shrader overlooked the fact that notwithstanding the inexpert teaching in our Sunday schools, about 70 or 75 per cent of our new members of the church on confession of faith are our young folks of the Sunday school.

"However, Dr. Shrader rendered a service to our churches when he stated:

" 'Parents should go to their church official boards and let it be known what they want.

" 'Ministers must tell their congregations exactly what is wrong—They must make specific recommendations for thorough surveys.

" 'If sermons are preached, parents are likely to find the boards cooperative.'

"If prayers are offered by our pastors for the Sunday schools, their officers, teachers and pupils, the spirit of cooperation will prevail.

"Then the so-called 'wasted hour in the week' can become the most meaningful hour in the week."

RALPH N. VOORHIS
Hackensack, N. J.

"The March issue of the NATIONAL COUNCIL OUTLOOK arrived yesterday and, as usual, I enjoyed it very much. I always appreciate its articles and the fine job of reporting that your staff does in bringing a summary of the varied jobs the National Council and its divisions are doing.

"I enjoyed reading the article by Graham R. Hodges, "We Sing Ecumenically." I am writing, however, because I feel it is too bad that Mr. Hodges did not realize that one of the authors mentioned was a Seventh Day Baptist. We are one of the smallest communions of the National Council, but feel that we, too, have a contribution to make to the ecumenical movement, and would have been happy if the article concerning our unity in congregational hymn-singing had included the mention of another denomination. Rev. Samuel Stennett, author of "Majestic Sweetness Sits Enthroned" and "On Jordan's Stormy Banks I Stand" and other hymns, was a well-known Seventh Day Baptist minister of the eighteenth century. He was a part of the Stennett family which contributed greatly to the work of Seventh Day Baptists in Great Britain for several generations, and were well-known for their leadership, both among Seventh Day Baptists and their Sunday-keeping brethren, the English Baptists and Independents. Joseph Stennett, another Seventh Day Baptist of an earlier generation, also wrote many hymns, only a few of which are found in present hymnals.

"We would be happy to have you know of Samuel and Joseph Stennett and their denominational background, and to have you know of the concern and interest of Seventh Day Baptists in the work that the National Council is doing. It is probably not necessary for me to mention that we were charter members of the old Federal Council of Churches and one of the constituent members of the present National Council."

DUANE L. DAVIS,
Seventh Day Baptist Church
Lost Creek, W. Va.
Member, General Board, NCCCUSA

A Conference That Got Action

Detroit Churches Formulate Social Welfare Program

By Sheldon Rahn

Some of the 300 delegates from 26 Protestant agencies and institutions and 21 denominations attending the Detroit Area Conference on the Churches and Social Welfare.

IF THE enthusiasm shown recently in the Detroit Protestant Welfare Conference means that Protestant social agencies and Protestant and Eastern Orthodox churches really want to join forces, then a new day is at hand in the relationship of the organized Protestant community to the real center of social planning and to the financing of community services.

At the Detroit meeting, the first of its kind in the history of the city, 100 board and staff members from seven million dollars' worth of Protestant social work sat down with 200 Christian social relations leaders and ministers from Detroit area churches.

The first day was given to denominational meetings, in which representatives from their own church-related agencies and institutions discussed local church programs to prevent delinquency, divorce court reforms and how local churches can help ailing marriages. They talked about church programs for older people, about marriage and family education and the social ministry of churches in the inner city.

The second day featured interdenominational meetings. Board and staff members from 13 Protestant child care services caring for 4,000 Protestant children in protective, foster and adoption care sat with church leaders and decided that the churches were needed to help find good foster homes, to help plan or build a new institutional facility for adolescent girls, and to persuade the juvenile court and the county board of supervisors to pay the full cost of care to Protestant agencies caring for court wards, or to establish a public child placement service, and perhaps a new institution also, to care for the bulk of court ward children in the future.

In a section meeting, settlement, YWCA, YMCA, and Scout leaders reported specific success stories illustrating new patterns of agency cooperation with local churches, especially in inner city neighborhoods. These included "youth centers" developed cooperatively by YMCA staff and local churches, and the use of settlement workers to help local churches in high delinquency neighborhoods train church volunteers, experiment with new types of neighborhood calling in changing neighborhoods, and start church-related social and recreational activities to serve community families near the church.

The section meeting on church visiting by local church volunteers was the most heavily attended session of all. Can lay visitors be used not just to visit prospective church members, but also to assist the minister in visiting police-contacted children and their parents, an alcoholic and his stricken family, a narcotic addict on referral from a hospital clinic, as well as parishioners in hospitals, and the aged at home or in neglected nursing homes?

Representatives from the Salvation Army League of Mercy, the Home Service Department of the Red Cross, Lutheran Charities, and Church Youth Service told how they now choose, train and use volunteers for special kinds of visiting.

It all led to the suggestion that every local church should set up a volunteer lay visiting department and the Council of Churches should study the possibility of a central plan for training lay visitors for local churches and for social agencies and hospitals.

A comprehensive program to help older people solve their housing problems occupied the attention of another sectional meeting. The discussion was based on a nine-month study report prepared in 1956 by a special sub-committee of the Detroit Council's Social Service Department on housing needs of older people. It included recommendations by which the number of older people served over a ten-year period could be increased from the present 1,600 to 18,800. These recommendations are now being studied by the boards of nine Protestant homes for the aged and several denominational social welfare committees. The recommendations call for:

1. The addition of five day-care centers to existing homes for the aged.

2. The employment of six social case workers to help superintendents with present waiting lists and new applicants.

3. The purchase and operation of 19 boarding homes for well aged by the trustees of existing Protestant homes for the aged and by local churches.

4. Experimentation with a "circulating" clientele for homes for the aged by which as many as one-half the 800 beds involved might be used for short-term care, pre-hospitalization or convalescent care, followed by a return of the older resident to the home of a relative, a boarding home, or other more independent housing.

5. The construction of up to three non-profit, self-financing housing projects for well aged costing approximately $2,500,000 each, with long-term FHA insured loans now available under recent amendments to the Federal Housing Act.

6. Continued support of public housing for older people with minimum incomes.

7. The selection of ten churches in rooming-house areas to establish day centers for older people featuring a noon meal at cost every day, activities, and regular visiting with older people in their rooming houses with the cooperation of their landlords.

8. Finally, the selection of 50 churches

(*Continued on page* 25)

Sheldon Rahn is director of the Social Service Department of the Detroit Council of Churches.

CHURCHWOMAN OF THE YEAR

MRS. W. MURDOCH MacLEOD, general director of United Church Women, representing some ten million women in the United States, has been named "Church-woman of the Year" by the Washington Pilgrimage.

Distinguished leaders of government, science, religion and education attended the seventh annual awards dinner of the Washington Pilgrimage on April 27 at the Continental Hotel in Washington at which the certificate honoring Mrs. MacLeod was presented by Marion Folsom, Secretary of the U. S. Department of Health, Education and Welfare.

Mrs. MacLeod, nationally known churchwoman and executive of United Church Women for the past nine years, was one of three persons named for the Pilgrimage's 1957 national church and lay awards. Dr. Louis H. Evans, former well-known Hollywood pastor, now minister-at-large for the Board of National Missions of the Presbyterian Church, USA, received his award as "Churchman of the Year" from Cecil B. DeMille. William Harper Bryan of St. Louis, chosen "Lay-Churchman of the Year," was presented with his certificate by Senator Stuart Symington of Missouri.

Senator Symington was a member of the awards committee, together with Senator Francis Case of South Dakota, Allen Dulles, head of CIA, and Dr. Wilson Compton. The committee was chaired by Rev. Robert Whyte, pastor of Old Stone Church, Cleveland, O.

MRS. W. MURDOCH MacLEOD

Justice Tom Clark of the U. S. Supreme Court read a special message of felicitation from President Dwight D. Eisenhower, who was the 1955 winner of the Lay-Churchman's award.

The awards dinner is a special feature of the three-day pilgrimage of all faiths during which some 300 persons visit the seat of government, national shrines and monuments, and take part in special programs in Washington. The purpose of the Pilgrimage is to emphasize the American religious heritage, to stimulate civic and moral responsibility and to strengthen the spirit of liberty under which Americans of all religious beliefs may prosper in unity.

This is the third time that leading figures in United Church Women, a general department of the National Council, have been honored by Washington Pilgrimage awards. Last year Mrs. James D. Wyker, former UCW president, was chosen "Churchwoman of the Year." Prior to that, Mrs. Harper Sibley, for five years UCW president, was named. Others who have been award winners were Mrs. Anna Canada Swain, active in both World Council of Churches and UCW, and Congresswoman Frances Bolton of Ohio.

Mrs. MacLeod, widow of Dr. W. Murdoch MacLeod, a minister of the Presbyterian Church, US, served as a consultant at the Assembly of the World Council of Churches in Evanston, Ill., in 1954 and represented UCW on a committee to set up the Commission on Woman's Work of the World Council at a meeting in England in 1949.

In 1955 Mrs. MacLeod visited refugee camps in Germany and last summer she led a fraternal team of American women to Mexico to attend a conference of Mexican Protestant women. A graduate of South Carolina College for Women, she has received a number of honorary degrees. She is the mother of two grown daughters.

A New Vision — (*Continued from page* 10)

The horse before the cart.

The committees guide the author and editor on the purpose of each piece. Authors submit outlines for committee comment and suggestion, and then go to work on the manuscript. This is due at least a year before the book sees the light of day.

Every manuscript is circulated to committee members and experts on the area involved, for comment and criticism. With the counsel of the editor, the author then revises his manuscript, if it needs revision. This long-drawn-out process produces a book without a denominational slant, as Board members help the author to see the total interdenominational picture.

The production department then receives the manuscripts from the editors, engages artists, designs the books, and arranges for printing. This department reported that 1,191,421 pieces of material—books, maps, filmstrips, etc.—had been produced during 1956. Involved in this production were three fulltime book designers and artists, a dozen free-lance artists, and about 30 carloads of paper.

Some 150 publications are planned for the next three years. Dr. J. Allan Ranck, general director of the Commission, urged members of the Board to "think in terms of the widening of the vision" of the members of the churches rather than of quantities of publications. "At a conservative estimate, some three million Christians are influenced, directly or indirectly, by each year's Friendship Press program," he said. "Through JCME these millions have a greater understanding of the Christian world mission and their part in it, a deeper appreciation of the different peoples, races, and nations of the world, and a greater desire to bring them into a vital relationship with God in Jesus Christ."

The youth secretary of the World Council of Churches, Rev. Philip Potter, urged mission and Christian education boards and church councils to "keep before you the vision of a world in need of Christ and the assurance that God can overcome all of man's evils."

Communicating the Church's Message

By STANLEY G. MATTHEWS

NEWS of religion is being accorded increased attention by America's secular press, but will have to compete more and more for space with other news.

Challenged by a number of speakers to improve the quality of religious news channelled to the nation's newspapers and other mass media, members of the National Religious Publicity Council girded themselves last month for "Tomorrow's Task in Communication."

This was the theme of NRPC's 28th national convention, held in tower chambers of New York's expanding Riverside Church, April 11 and 12. Demonstrating their response to the challenge, 85 members of the council—all engaged in communicating the Church's message as publicity and public relations personnel of the Protestant denominations and their agencies—attended the sessions.

Chairman of the convention committee was Mrs. Margaret F. Donaldson, director of promotion and public relations of the New York Area of The Methodist Church.

For the ninth year, the NRPC paid tribute to the nation's press for its ever-widening coverage of religious news by bestowing awards of merit on three newspapers and presenting a fourth with an honorable mention.

Winners of awards of merit were: the Oakland, California, *Tribune,* Rev. William Rose, church editor; Charlotte, N.C., *Observer,* Roy B. Covington, church editor; and the St. Louis, Mo., *Post-Dispatch,* Dr. John T. Stewart, church editor. All three editors were made Fellows of NRPC. The honorable mention went to the Pottstown, Pa., *Mercury,* and was received by its managing editor, Shandy Hill.

All four editors were head table guests at the Awards Banquet. Mrs. Covington, Mrs. Stewart and Mrs. Hill were also present. Citations for each newspaper and for each of the new NRPC Fellows were read by the Awards Committee chairman, Rev. Stanley G. Matthews, of New York, director of public relations of the Religion In American Life Program. The citations were written by Dr. Walton W. Rankin, of Philadelphia, manager of the publicity department of the Presbyterian Church in the U.S.A.

Aspects of "Communication Through the Arts" were explored at the opening luncheon by a panel chaired by Dr. Marvin P. Halverson, of New York, executive director of the Department of Worship and the Arts of the National Council of Churches. Dr. Halverson pointed out that "those things by which the churches are divided are deeply rooted, and many people feel that the attempt to achieve ecumenicity by achieving the lowest common denominator betrays worship traditions."

AWARD-WINNERS—Shandy Hill, seated left, managing editor, Pottstown, Pa., *Mercury,* received honorable mention. "Awards of Merit" went to John T. Stewart, seated right, religion editor, St. Louis *Post-Dispatch;* Rev. Bill Rose, standing left, religion editor, Oakland, Calif., *Tribune,* and Roy B. Covington, standing right, religion editor, Charlotte, N. C., *Observer.*

Norris Houghton, chairman of National Council's Commission on Drama, Worship and the Arts, said that drama must relate itself to religious thought as to other types of thought. "Drama," he continued, "can present old and new stories and in new ways. It can communicate effectively, if used wisely, to tell the story of the church and its faith."

Thomas H. Creighton, editor of *Progressive Architecture,* stressed church architecture as a medium of communication. "It should communicate contemporary religious thinking and religious life," he asserted. The church building gives us an opportunity to say something. Often what is communicated is conditioned by the church building's environment. Nevertheless, the church should work for better design of socially useful buildings."

Sterling A. Callisen, director of education of the Metropolitan Museum of Art, New York, said that "100-year-old thinking still affects thinking about church architecture and aesthetics." Young people are the great hope for a change in this condition, he said, as many churches being built today are erected to please older, conservative congregations.

Carleton Sprague Smith, chief of the music division of the New York Public Library, declared that many religious

(*Continued on page* 27)

NEW OFFICERS OF THE NRPC—Left to right: Dr. William C. Walzer, New York, director of promotion for missionary education, National Council of Churches, *vice-president;* Miss Charlotte J. Braun, Philadelphia, Pa., secretary of the publicity office, Presbyterian Church, USA., *secretary;* Mrs. Charlotte O'Neal, New York, of the commission on public relations and Methodist information, *treasurer;* Robert E. A. Lee, New York, executive secretary of Lutheran Church Productions, newly elected *president.*

Rev. Stanley G. Matthews, of New York, is director of public relations of the Religion in American Life Program.

An Adolescent Grows Up

(*Continued from page 7*)

tion going. While the staff burned the candle at both ends for nearly five years, the lay leaders burned the midnight oil equally long.

The original foundation for program was a continuation of the three general emphases of the amalgamating group: Christian education, coordination of women's activities and general programming in the areas of tension: industrial, racial, civic and similar areas.

Under the leadership of Dr. Oliver B. Gordon, who had had 11 years' previous experience in Connecticut and Rochester, N. Y., the Christian Education and Evangelism Department was developed. As is the case with all five departments of the council, the board is composed of denominationally appointed and/or employed persons. At triennial conferences the Christian education work is reviewed and responsibilities assigned to the department for the next period. These responsibilities have included: enlistment and training of summer camp chaplains for Boy Scouts; a school for Vacation Church School workers, development of a Youth Council; review and evaluation of audio-visual aids; specialized workshops for teachers and youth leaders; and a variety of other projects and continuing programs and services.

United Church Women

In similar manner, through the Department of United Church Women the women of the churches have fostered a growing emphasis on the world mission of the Church. This has taken many forms. Each year about 1,200 students from foreign lands come to Philadelphia to study in our colleges and universities. Each is offered a chance to become acquainted with a church family, one of several hundred that volunteer to offer the hospitality of their homes for this worthy purpose. The impact of this phase of the work on world peace cannot be estimated, but it has had its influence upon many of the world's future leaders.

The cooperating women have for several years gathered 30 to 40 tons of clothing annually through a year-round system tied in with Church World Service in New Windsor, Md. At the same time they have promoted interest in a variety of social action projects while developing the spiritual life of the area through World Day of Prayer programs. Mrs. J. W. Schwager, who has a doctorate from Hartford Seminary, has served as secretary of the department for the past six years.

The balance of the council's program grew from the activities of the predecessor federation and the new needs which immediately arose. At first these included radio and later television programming, race relations, especially in relation to the other agency members of the Fellowship Commission (a coordinating agency of groups working in the field of interracial and interfaith matters), evangelism, community relations and comity. A few of these areas developed suddenly and dramatically, demanding increased staff and enlarged program.

Public Relations

The first to develop was public relations. Protestantism needed to restore the sense of its importance as a contributing factor in the life of the area. This was done in many ways, some rather simple, others complex. An early decision involved asking for sustaining time on radio and television only when a quality program was ready. Such time has never been denied on a ratio of Protestantism's percentage of the population.

A second objective was to provide the press with factual data and to offer press conferences when advance discussions would help later publication of news. By making the task of the newsmen somewhat easier, the council has secured increased coverage each year and respect for the churches has mounted. Since it was recognized that a limited council staff could not do all that was needed, training conferences have been held for church publicity chairmen under the guidance of skilled public relations men from national denominations and secular employment.

To provide trained participants for television, semi-annual workshops have been conducted. The backlog of skilled clergymen makes it possible to operate 200 hours of television programs yearly and to participate effectively in many occasional programs. The early experimenting in television made possible the first Easter, Good Friday (3 hours), Christmas and similar programs. The most widely-viewed non-commercial programs in the Philadelphia area appear to be those under the sponsorship of the church council. The amount of volunteer effort and time that made this possible is vast.

Community Services

Simultaneously with these changes it became necessary to employ executive staff to deal with the council's responsibilities in the area of delinquency. The first trained social worker employed worked closely with the Crime Prevention Association, the Youth Study Center (detention home) and community committees through which preventive work was done. When children and youth reached the courts, assistance was offered there. Through the initiative of the Department of United Church Women and the support of a group of business leaders, the Community Services Department became the organized expression of all these functions. It gradually incorporated all phases of community agency relations and community areas of tension until today it is looked to for guidance in all these matters.

In the meantime, the City of Philadelphia rushed into its greatest building boom. It was apparent that church construction must somehow keep up with home development. Employment of a full-time staff for research and counseling of our cooperating denominations became essential. The comity agreement, under which the council had been operating for five years, was retained as a guide, but we moved into a new era with the objective studies and the skilled guidance of church-planner John Halko.

Research and Planning

The council's Department of Research and Planning, as it came to be known, leaped into the great housing developments of Fairless Hills and Levittown, the many smaller ones in Delaware County and the scattered changes coming all over the area. Through the council, denominations saved themselves from wasting funds desperately needed everywhere and had the satisfaction of seeing church after church grow, as predicted, into self-support in less than three years.

But redevelopment of aging Philadelphia was also being planned. The council was called upon to aid the Redevelopment Authority and the City Planning Commission as a new day for the old city was scheduled. Now on their charts and maps there appear sites for 40 new churches in our great Northeast, and changes for the 24 churches to be affected by the 90-million-dollar redevelopment of the Eastwick section of Southern Philadelphia.

Thus cooperation has grown in Philadelphia, from two and a half to five departments, from five staff members to 17, from a budget of $39,000 to one of $112,000, from indifference and even suspicion to interest, friendliness, and participation.

Now the council is an adolescent. It has growing pains. All the office space in the YMCA Building available to the council is used up. The staff is told daily of new services that ought to be rendered. Already 40 separate operations are sponsored by the 450 volunteer board and committee members and 2,000-plus delegates. But a pilot project has just been proposed for creating Sunday schools for mentally retarded

(***Continued on page 31***)

Where Will You Spend Your Summer?

At this season of the year most Americans begin to plan their vacations—long or short, improving or frivolous, as the case may be.

In the belief that many of the OUTLOOK's readers are rather bored with the conventional summer vacation and would be glad of concrete suggestions for making their holiday count in their own development and in the Christian cause, we present a variety of interdenominational conferences, summer classes, ashrams and work camps, at home and abroad. In addition to the six conferences on missions, which carry on the 50-year-old tradition of Silver Bay, there are conferences on special problems: mental health, alcoholism, the rural ministry, religious radio, television, drama and audio-visual aids, race relations, and writing and editing.

If you are a student who wants first hand experience of social problems at home and abroad and wants to do something practical about them, or a weary pastor who wants to learn how to make his ministry more effective, or a church school teacher who would like to learn the latest methods, or if you are interested in the technical side of mass communication by radio, television, drama or the printed word, you may find what you want among these possibilities for a Christian vacaton.

Interdenominational Summer Work Camps for Students

(Sponsored by Ecumenical Voluntary Service, United Student Christian Council, 257 Fourth Ave., New York 10, N. Y.)

North and South America

Alaska: Sitka (Three pre-fabricated homes are to be erected for faculty members at Sheldon Jackson Junior College) June 22-Aug. 10
Brazil: Salvador, Bahia, (A roadbed is to be paved and gutters improved in a poor and neglected section) July 7-28
Mexico: Panuco, Veracruz (A church destroyed by hurricane in 1954 will be rebuilt) July

U.S.A.

Los Angeles, Calif. (A new building is needed for El Calvario Neighborhood House, which serves a Mexican section) July 14-Aug. 25
Keysville, Ga. (A second unit for a conference center adjacent to a Negro boarding school is to be constructed) June 23-July 28
Kerhonkson, N. Y. (A chapel will be completed for a Russian Orthodox camp center and an old barn remodeled as a discussion hall) June 20-July 26
Allentown, Pa. (Campers willl serve as regular ward attendants in the State Mental Hospital and will share simple work projects with patients) June 22-Aug. 19
La Plant, S. D. (Work with American Indians in the Cheyenne River Agency and do repair work on mission buildings) June 23-Aug. 4

Europe

Belgium: Amougies (Construct foundations for new building for Methodist Vacation Center) July 5-Aug. 4
Denmark: Ballerup (Help construct a road to Danish SCM conference center, which will be used partly as a kindergarten) Aug. 11-Sept. 1
Finland: Porkala (Help with resettlement work of Finnish farmers who had been evacuated) July 14-Aug. 14
France: Goersdorf (Build a pavilion for young people's meetings at evangelical institute) July 12-Aug. 11
Marseille: (Try to improve living conditions of North Africans and Jews in a camp near Marseille and work under CIMADE) Aug. 16-Sept. 15
Saint-Prix (Help enlarge a weekend center north of Paris) July 19-Aug. 18
Germany: Bernsmuhle (Lay out children's playgrounds and rest homes for workers and their families) June 28-July 28
Ohmstede: (In barracks camp for Baltic refugees, help disabled workers repair their lodgings) Aug. 2-Sept. 1
Wiebelskirchen: (Level grounds around an evangelical orphanage, and lay out recreational areas) July 26-Aug. 25
East Berlin: (Lay out a lawn for an old people's home) July 26-Aug. 26
Rostock: (Take part in a church reconstruction project) July 26-Aug. 26
Abtsdorf: (Level grounds and lay foundations for new church to be constructed) Aug. 10-26
Great Britain: Blaenau Ffestiniog, North Wales July 26-Aug. 25
Greece: Kalamata (Convert abandoned monastery in Southern Peloponnesos into home for incurables) July 19-Aug. 18
Iceland: Langholt (Help a parish of 6,000 people start building their own church) June 28-July 28
Italy: Velletri (Construct family cottages for ecumenical center for youth meetings and family holidays) July 26-Aug. 25
Netherlands: Kapelle-Biezeilinge (Share the work of the local population, fruitpicking and canning) July 19-Aug. 18
Maasbracht (Help erect youth center, school and parish hall for people who live on barges) July 26-Aug. 26
Norway: Sandom Lom (Start to build an ecumenical retreat center by remodeling a small mountain farm) July 5-Aug. 4
Austria: Volkermarkt (Construction work) July 12-Aug. 11
Portugal: Carcavelos (Help construct a water-reservoir at the Presbyterian Seminary)

Africa

French Camerouns: Foumban (Complete construction of a church youth center at Bamoun) July 5-29
Union of South Africa: Roodespoort (Plant fruit trees, build fences, etc. at Wilgespruit Fellowship Center) July 1-19

Asia

Hong Kong (Construct a convalescent home for TB students) July 13-Aug. 3

Missionary Conferences

(Sponsored by the Division of Foreign Missions, the Division of Home Missions, the General Department of United Church Women and the Joint Commission on Missionary Education, 257 Fourth Ave., New York 10, N. Y.)

Estes Park, Colo. (Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.) June 16-22
Mt. Sequoyah, Fayetteville, Ark. (Mrs. R. C. Allmon, 204 East Kansas St., Walters, Okla.) June 30-July 5
Northfield, Mass. (Dr. William C. Welzer, 257 Fourth Ave., New York 10, N. Y.) July 1-9
Silver Bay, N. Y. (Dr. J. Allan Ranck, Silver Bay Conference, 257 Fourth Ave., 8th Floor, New York 10, N. Y.) July 10-17
Asilomar, Calif. (Miss Janet Verkuyl, 83 McAllister St., San Francisco 2, Calif.) Aug. 2-7
Northwestern University, Evanston, Ill. (Rev. Frederick H. Haag, 3062 Palmer Sq., Chicago, Ill.) Aug. 5-9
Chautauqua, N. Y. (Miss Mabel Head, Director, Chautauqua, N. Y.) Aug. 18-23

Schools, Institutes and Graduate Courses in Agricultural Colleges, Theological Seminaries, etc. for the Minister in Town and Country

(Graduate credit obtainable)

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill. (Address Dr. Rockwell C. Smith) June 24-July 26
Graduate School of Theology, Oberlin, O. (Address Dean Leonard A. Stidley) June 30-July 19
Church and Community Workshop, Emory University, Emory University, Ga. (Address Rev. G. Ross Freeman) July 2-18
School for Town and Country Ministers, Westmintser Theological Seminary, Westminster, Md. (Address John B. Howes) July 16-Aug. 2
School in Town and Country Administration, Iliff school of Theology, Denver, Colo. (Address Dr. Oliver R. Whitley) June 17-July 22
Rural and Urban Pastors Summer School, Gammon Theological Seminary, Atlanta 15, Ga. (Address Dr. Harry Richardson) Aug. 12-23

(Lasting ten days or over)

Program in Agriculture for Pastors, Iowa State College, Ames, Iowa (Address Dr. Roy M. Kottman) June 18-July 20
Rural Leadership School, Michigan State University, East Lansing, Mich. (Address Prof. Milton Hagelberg) July 15-26
Summer School of Christian Education, Faribault, Minn. (Address Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn.) July 8-19

(Lasting one week or less)

W. Frank Knowles Institute for Town and Country Ministers, College of Agriculture, New Brunswick, N. J. (Address Dr. V. Frank Beck) June 10-12
Summer School for Town and Country Ministers, University of Tennessee, Knoxville, Tenn. (Address Prof. C. E. Wylie) June 24-28
Conference for Town and Country Pastors, Pennsylvania State University, University Park, Pa. (Address Dr. Samuel W. Blizzard) June 17-21
Cornell Town and Country Summer School, Cornell University, Ithaca, N. Y. (Address Rev. Stanley E. Skinner) June 24-28
Rural Church Conference, A & M College, College Station, Texas (Address Dr. Daniel Russell) June 24-26
Rural Ministers' Summer School, Virginia Polytechnic Institute, Blacksburg, Va. (Address Dr. Donald R. Fessler) July 1-5

Interracial Institute

(Sponsored by the Department of Racial and Cultural Relations, 297 Fourth Ave., New York 10, N. Y.)

Ninth Annual National Interdenominational Institute on Racial and Cultural Relations, McCormick Theological Seminary, Chicago, Ill. Aug. 5-9

American Christian Ashrams

(Sponsored by the Joint Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.)

Bridgewater College, Bridgewater, Va. July 6-13
Monmouth College, Monmouth, Ill. July 15-22
Keuka College, Keuka Park, N. Y. July 26-Aug. 2
Santa Claus Conference Ground, Santa Claus, Ind. Aug. 3-10
Camp Sierra, Shaver Lake, Calif. Aug. 10-17
Mt. Wesley Encampment, Kerrville, Texas Aug. 19-26

Conferences on Evangelism

(Sponsored by the Joint Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.)

Green Lake, Wis., American Baptist Assembly Grounds July 29-Aug. 3
Northfield, Mass., Northfield Schools, East Northfield, Mass. Aug. 5-12

Christian Education

United Christian Youth Movement Training Conferences

(Sponsored by state Christian youth councils and the United Christian Youth Movement, 257 Fourth Ave., New York 10, N. Y.)

Ohio Workshop—Otterbein College, Westerville, O. (Rev. J. A. Clark, 141 North Front St., Columbus 15, O.) June 9-15
Northwestern—Placerville Congregational Camp, R. #1, Rapid City, S. D. (Rev. Robert Grimm, 870 Dakota Ave., S., Huron, S. D.) June 16-22
Iowa—Simpson College, Indianola, Iowa (Rev. Stanley L. Hunt, 525 Sixth Ave., Des Moines 9, Iowa) July 14-20
Kansas—Camp Wood, Elmdale, Kans. (Rec. Milton R. Vogel, 327 Topeka Ave., Topeka, Kans.) July 22-27
Pennsylvania—Camp Juniata, P.O. of Reedsville, Pa. (Rev. Chauncey Varner, 2403 N. Front St., Harrisburg, Pa.) July 28-Aug. 3
Texas—Lake Brownwood Christian Retreat, Brownwood, Texas (Mrs. Wanda Vaughn, 504 W. 24th St., Austin, Texas) July 28-Aug. 3
South Central—Bethany Hills Conference Grounds, R.R. #2, Kingston Springs, Tenn. (Rev. Harold Davis, Box 5535, Memphis, Tenn.) Aug. 4-10
North Carolina—Johns River Camp, Collettsville, N. C. (Rev. Morton Kurtz, Box 6637, College Station, Durham, N. C.) Aug. 10-17
Oklahoma—Camp Springlake, Cordell, Okla. (Mrs. E. R. Reno, 516 Braniff Bldg., Oklahoma City, Okla.) Aug. 11-17
Northwestern—Geneva Camp, Winnipesaukee, N. H. (Rev. Carroll Tripp, 189 S. Winooski, Burlington, Vt.) Aug. 11-18
Minnesota—Presbyterian Clearwater Camp, R. #1, Deerwood, Minn. (Rev. Robert E. Kolze, 122 W. Franklin Ave., Minneapolis 4, Minn. Aug. 12-16
Virginia—(Rev. Myron Miller, 109 W. Grace St., Richmond, Va.) Aug. 12-18
West Virginia—Camp Summers, Hinton, W. Va. (Miss Jean Rampp, 251 Mechanic St., Bridgeport, W. Va.) Aug. 12-17
Central—Conference Point Camp, Williams Bay, Wis. (Rev. Lloyd Peterson, 201 North St. Mary, Albert Lea, Minn.) Aug. 18-25
Chesapeake—Camp Pe-Co-Meth, Centreville, Md. (Miss Mabel Dawson, 14 W. Madison St., Baltimore, Md.) Aug. 24-31
Religious Drama Workshop, Lake Forest College, Lake Forest, Ill. (Miss Helen Spaulding, 297 Fourth Ave., New York 10, N. Y.) July 20-27
Workshop for Directors of Christian Education, Conference Point Camp, Williams Bay, Wis. July 21-28
Christian Writers' and Editors' Conference, Green Lake, Wis. July 27-Aug. 3
National Camp for Training Camp Leaders, National Camp, Matamoras, Pa. Aug. 1-14 and 15-28
General Council, United Christian Youth Movement, Denver, Colo. Aug. 25-Sept. 1
Fourth National Interseminary Triennial Conference, Oberlin, O. Aug. 27-Sept. 1
North American Faith and Order Conference on "The Nature of the Unity We Seek," Oberlin, O. Sept. 3-10
International Audio-Visual Workshop, Green Lake, Wis. Sept. 4-10
Fourteenth General Assembly, United Student Christian Council, Wooster, O. Sept. 5-11

Summer Schools of Pastoral Care

(Sponsored by Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston 14, Mass.)

In General Hospitals

Augustana Hospital, Chicago 14, Ill. June 17-July 26
(Rev. Daniel H. Sandstedt, Chaplain Supervisor)
Boston City Hospital, Boston 18, Mass., and Massachusetts Memorial Hospitals, Boston 18, Mass. June 3-Aug. 23
(Rev. John M. Billinsky, Director of Clinical Pastoral Training)
Emanuel Hospital, Portland 12, Ore. June 3-July 12
(Rev. H. George Randolph, Chaplain Supervisor)

Massachusetts General Hospital, Boston 14, Mass. June 3-Aug. 23
(Rev. W. B. Spofford, Jr., Acting Chaplain Supervisor)
Miami Valley Hospital, Dayton 9, O. June 17-July 26
(Rev. James E. Flinchbaugh, Chaplain Supervisor)
Minneapolis General Hospital, Minneapolis, Minn. June 3-July 12
(Rev. David Belgum, Chaplain Supervisor)
University Hospital, Ann Arbor, Mich. June 3-July 12
(Rev. Malcolm Ballinger, Chaplain Supervisor)

In Mental Hospitals

Boston State Hospital, Boston 24, Mass June 3-Aug. 23
(Rev. Judson D. Howard, Chaplain Supervisor)
Colorado Psychopathic Hospital, Denver, Colo. June 10-July 19
(Rev. Charles W. Stewart, Acting Chaplain Supervisor)
Cleveland Receiving Hospital, Cleveland 15, O. June 17-Aug. 2
(Rev. David Loegler, Chaplain Supervisor)
Gowanda State Homeopathic Hospital, Helmuth, N. Y. July 15-Aug. 23
(Rev. Richard J. Lehman, Chaplain Supervisor)
Harrisburg State Hospital, Harrisburg, Pa. June 3-July 12
(Rev. Myron F. Klinkman, Acting Chaplain Supervisor)
Massachusetts Mental Health Center, Boston 15, Mass. July 8-Aug. 16
(Rev. Joseph F. Woodson, Chaplain Supervisor)
Medfield State Hospital, Harding, Mass. June 3-July 12 and July 15-Aug. 23
(Rev. Haldean S. Lindsey, Acting Chaplain Supervisor)
Westboro State Hospital, Westboro, Mass. July 15-Aug. 23
(Rev. Henry H. Wiesbauer, Acting Chaplain Supervisor)
Worcester State Hospital, Worcester, Mass. June 3-Aug. 23
(Rev. John I. Smith, Chaplain Supervisor)

Miscellaneous

Association of Council Secretaries, Lake Geneva, Wis. June 11-16
North Conway Institute on Alcoholism, North Conway, N. H. June 17-21
Summer School of Alcohol Studies, Yale University, New Haven, Conn. July 1-27
Ecumenical Institute, Bossey, near Celigny, Switzerland
Course for Younger Clergy and Missionaries June 15-29
Course for Laymen July 10-20
Course for Theological Students July 14-25
World Council of Churches, Central Committee, Yale Divinity School, New Haven, Conn. July 30-Aug. 7
Federated Theological Faculty, University of Chicago, Chicago, Ill. *(Jerald C. Brauer, Dean)*
Workshop on Missions July 8-19
Workshop on Intergroup Relations July 8-26
Workshop on Pastoral Care Aug. 5-16
Workshop on Preaching Aug. 12-23
Workshop on Church's Ministry to Youth Aug. 19-29

Conference Gets Action

(Continued from page 19)

to initiate weekday clubs and activities for older adults nearby.

The new filmstrip on the social ministry of the local church, "What Happened to Hannah?", prepared by the Social Welfare Department of the National Council of Churches, was a real hit. Several denominational leaders have already ordered prints. People said it made them ashamed of their tendency to evade or isolate people in difficulty; it made them realize that the church really could be a center of healing affection and effective community action; and it moved many to go back to their own church and help set up a local church committee on social welfare and community action or Christian social relations.

Harold W. H. Burrows, newly elected president of United Community Services of Metropolitan Detroit, which budgets $9,000,000 of United Fund money to Detroit area agencies, including $2,000,000 to some 23 Protestant agencies, addressed the conference on "Christian Needs in Community Planning." He praised Council denominations for experimenting with new types of formal cooperation or coordination. He said the most pressing needs in overall community planning for social and health services are (1) criteria for determining just what types of service are most needed and should get priority in budgeting United Fund dollars, (2) criteria for evaluating the quality and effectiveness of existing services in relation to the cost of service, and (3) more experimentation with formal coordination and central administration among smaller agencies in particular.

John Park Lee, national director, Division of Welfare Agencies for the Presbyterian Church, USA; Dr. Ross W. Sanderson, consultant, Department of the Urban Church, National Council of Churches; Mrs. Muriel S. Webb, assistant secretary, Christian Social Relations, National Council of the Protestant Episcopal Church, and Dr. Osgoode H. McDonald, national secretary Hospitals and Homes, American Baptist Convention, all gave outstanding leadership.

Detroit was only one of some 40 cities across the nation to conduct such a conference as a follow-up of the first National Conference on the Churches and Social Welfare held in November 1955 at Cleveland, O., under the auspices of the Social Welfare Department of the National Council and its Division of Home Missions.

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PENNSYLVANIA

The Asian Revolution

(*Continued from page* 16)

one point in the discussion a magnificent statement on the fact that "the Church is the Evangel." It was followed by a statement by Dr. Helen Kim of Korea, president of Ewha University in Seoul, who supported strongly Dr. Niles' position, but added the affirmation that the institutions must consider themselves always a part of the Church which is the Evangel. The whole movement of the Church in Asia is to come into larger responsibility as to the institutions within its midst. As these churches become more and more self-governing, they will rightly insist upon a larger degree of responsibilty for the institutions within their areas.

Many of these institutions are set on Western patterns. They are established on levels of financing which it is utterly impossible to maintain from the resources of the country itself. Though outside help will be needed for these institutions, the churches in the country are going to insist upon more and more responsibility and decision as to their budgets. This is right. The tide of history cannot be reversed for the protection of any institution. The day is coming closer and closer when the churches are going to say that if they cannot help institutions on their own terms they will go without those institutions. The placing of national leadership at the head of these institutions is not enough. They must become increasingly responsible to the churches.

This imposes very serious problems in missionary administration. Many of these institutions are being maintained according to patterns and levels that seem important in the West, but much less important in the East.

How then does a Western missionary organization seek to serve the interests of needed institutions in Asia? One way is to seek to keep administrative control as to the allocation of funds from the United States essentially in the hands of the missionary society of the West. Appealing as this pattern is, it runs sharply counter to the whole stream of history in Asia. To serve the cause of institutions in such a way as to make the churches of Asia feel that an American culture pattern is forced upon them unwillingly is not to serve those institutions. We can only be sure that the attempt to retain a certain pattern by the device of retaining administrative control of grants from the United States in the United States is doomed to failure. The whole tide of history in Asia means that if missionary boards of all kinds and faiths are to continue their effective Christian witness in that country, they will do so only as they become donors and not administrators.

At this point one thinks of the interesting parallel in the contrast between the Dutch and British colonial policy. The policy of the Dutch in Indonesia was to keep all power in their own hands. One result is that today one of the most popular speeches that can be made anywhere in Indonesia has to do with the elimination of the remaining Dutch influence in the Islands. The new government constituted by Soekarno has as one of its major purposes the elimination of all such influence. As a matter of fact, this is seriously to weaken the nation of Indonesia, but it is the inevitable result of such a decision.

On the other hand, the British have had the courage to take the great risk of turning power over, even though to Western eyes national leadership has not seemed at times to be ready for such power. In two instances, this has meant that the nation to which the power has been given has voted itself out of the Commonwealth. In other major instances, however, it has meant that the giving of power has resulted in an eager desire on the part of nations to be a part of the Commonwealth. It is the relinquishing of the power of control even over gifts which is perhaps the greatest spiritual issue confronting missionary societies in the West and one upon which the success of our Western witness in the East will stand or fall.

In one sense the great issue that we face in the East is whether we are able to cope with the fact of the declining importance of Western man. Western science is important. There is a tremendous desire for Western gadgets and Western education. But Western man is less and less important in Asia.

One morning we crossed the beautiful lake to the island in the center for a service in a village church. The people in the village, and especially the children, gathered around us with open-hearted welcome. It was an interesting thing, for a Westerner especially, to watch the children's eyes. So often we who travel with the missionary boards are accustomed to being the center of attention and welcome. Not so this time. The eyes of the children were not for the faces of the white visitors. Their

eagerness was to see the people from other Asian countries, the Japanese, the Burmese, the Filipinos, the Indians, the Ceylonese. This feeling was apparent in many ways. In another village church service which I attended, special honor was given to Dr. Walter Freytag of Germany because German missionaries had given the Batak Church its first magnificent leadership. Apart from that, however, the great desire of the people was to see the other Asians who were in the delegation.

Neither the opinions nor the person of Western man are nearly as important in the East as habit has led us to think. Here is a major challenge of missionary strategy in Western agencies in our day: to make their resources available to the churches in Asia in such a way that those churches are really in control of the use of these funds and resources. Only thus in the decades ahead will Western agencies truly be able to maintain their Christian witness in the nations of Asia.

This new covenant of *church and responsibility* is the great goal for which the missionary societies have worked across the years. It has been signalized recently in still another way, in meetings held to discuss the unification of the International Missionary Council and the World Council of Churches. Perhaps the most exciting aspect of these discussions has been the awareness on the part of the World Council's leadership that unless that organization has the missionary obligation of the Church at its heart, it ceases to be truly a Council of Churches. The eager desire of Christian leadership in that organization that every unit and every activity related to it should be permeated with the missionary awareness and obligation is one of the major victories of the Holy Spirit in our day. Perhaps it has never been clearer than it is today that missionary agencies as well as individuals save their lives only by losing them.

The weather in which the missionary movement operates appears to be developing increasingly serious storms. At the celebration of the independence of Ghana recently one of the major ceremonies was in a sense a revival of the old animism with a ritual of gratitude to the ancestral spirits. So we see a new nation turning back several centuries to a kingdom long vanished for its name, and also turning to its primitive past to try to find spiritual resources for its internal vitality. This nationalistic use of ancient pagan dynamics is one of the major threats to the Christian Church throughout the world. The freedom of the Church for its evangelistic task is likely to be increasingly threatened in many places. Thank God that at this time of the deepening of the storm we have in the East Asia Conference at Prapat evidence of the growing internal strength of the Church itself.

NRPC Meets

(*Continued from page* 21)

groups are "completely indifferent to their own musical tasks" and that the churches should make their music appropriate to their respective traditions. "We are living in a luke-warm bath of cultural traditions of 100 years ago," he said. "Our problem today is to keep the heritage of the past but still to live in the present." He scored many hymn books as being "international hodge-podge."

At the Awards Banquet in the evening, Edward J. Hughes, of New York, vice-president and editorial director of Westchester County Publishers, Inc., predicted expansion of religious news coverage by the American press in the next decade. He told the meeting that religion will face tougher competition from other types of news in the next ten years.

"While the general interest in religion is on the upswing," he said, "this does not mean that newspapers will automatically provide greater attention to news of religion. All of daily life is growing increasingly complex and the scope of news coverage must be extended in many directions."

Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, said at the closing press luncheon that "it is not enough to publicize what is being done." If religious publicity is to be effective, he said, the public relations officer must suggest to those responsible for program planning what types of activities "make sense" in terms of communications.

"Often what is done receives little attention because no thought is given to communication possibilities," Dean Pike added. Public relations advice should be sought by all those responsible for shaping church policy.

Dean Pike noted a tendency among American newspapers "not to run some things that used to be run as church news." He cited a growing lack of interest by newspapers in news of "bazaars and election of officers to the altar guild."

This trend means that religious public relations has a new opportunity to shape church programs "in terms of what the press wants," Dean Pike said. "The whole church enterprise is public relations—God trying to relate Himself to us."

Speaking of the church's role in television, Dean Pike, who has a half-hour TV program of his own each Sunday in New York, said that the development of programs and themes "that really communicate" is a great challenge. "It is awfully easy to communicate simple stuff simply, or complicated stuff in a

Surplusage

Profit sharing is not quite as modern as it sounds. In its Articles of Incorporation (1759) the Fund declared its determination "as soon as possible after all claims are met to distribute a SURPLUSAGE or part of it" among annuitants and widows and orphans.

This noble tradition has persisted in the life of the Presbyterian Ministers' Fund. It has become famous for its "surplusage" (dividends) distribution. On January 1, 1957 a new dividend scale was announced making the "share the wealth" program more appealing than ever.

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complicated way. It calls for a clearer vision of what we want to say to present a complicated subject simply. Our programming must be interesting and simple without losing content."

Dean Pike advocated the expansion of church public relations staffs. "In some of our publicity and public relations activities we are only scratching the surface—keeping up with the immediacies, and this means that we are often only publicity people rather than communicators and public relations people."

"Now is the time to start the selling job for religious public relations," he concluded.

Two business sessions were held. At the first, reports from NRPC's eight chapters across the country were presented from the following chapter presidents: Bluford B. Hestir, Atlanta; Rev. Rudolph Norden, Chicago; Rev. Theodore Wittrock, New York; Miss Charlotte J. Braun, Philadelphia; Rev. James M. Flanagan, St. Louis; Dr. J. E. Dollar, Northern California; James V. Anderson, Twin Cities (Minneapolis-St. Paul); Roger Burgess, Washington, D. C.

Membership of NRPC increased from 296 last year to 340 this year, it was reported by Mrs. Margaret Lewis, editor with the Presbyterian USA Board of Foreign Missions, New York, NRPC membership chairman, and Robert M. Hubbard, public relations director of the Brooklyn Division of the Protestant Council of the City of New York, retiring treasurer.

New officers for 1957-58 were elected at the closing business session. They were: Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., New York, president; Dr. William C. Walzer, associate general director of the Joint Commission on Missionary Education of the National Council of Churches, New York, vice-president; Miss Charlotte J. Braun, publicity department secretary, Presbyterian Church in the U.S.A., Philadelphia, secretary; Mrs. Charlotte O'Neal, secretary to the executive director, Commission on Public Relations and Methodist Information, New York, treasurer.

Elected members-at-large of the executive committee were Fletcher Coates, associate director, Office of Public Relations, National Council of Churches; Rev. James R. Hughes, director of seminary relations, The Biblical Seminary in New York; Rev. R. Dean Goodwin, director of communications, American Baptist Convention, New York; and Dr. Marvin C. Wilbur, secretary for program materials, Department of Stewardship and Promotion, Presbyterian Church in the U.S.A., New York, retiring president.

Elected members of the Awards Committee, Class of 1960, were: James V. Anderson, director of the Broadcasting Center of the Evangelical Lutheran Church, Minneapolis; Mrs. Donaldson, Mr. Lee and Mr. Matthews.

America's Outdoor Parish

(*Continued from page* 3)

32 seminaries and over 60 colleges in the United States.

All but three of these students will have full-time jobs with the Park Companies as cabin boys, desk clerks, maids, cashiers, kitchen help, etc. "The first avenue of their Christian witness is their secular job," explains Rev. Warren Ost, director of A Christian Ministry in the National Parks. "No matter how successful they are in their ministry activities, not too much spiritual impact can be made unless they do their work on the job well." In this way, A Christian Ministry in the National Parks is sometimes termed America's own "Priest Worker Movement."

Probably America's largest parish—the Program serves in areas as far west as Olympic National Park in Washington State, as far south as Big Bend in Texas, and north into Alaska's Mt. McKinley National Park. Services on Sunday begin with sunrise and continue all day, and some until after 9:30 in the evening, to permit working employees to go to church.

Each of the 121 staff members has attended one of the five regional training conferences designed to prepare students for their work. In 1957 they met in Athens, Ga.; Chicago, Ill.; Fort Worth, Texas; San Francisco, Calif., and Wallingford, Pa. At each of these conferences former staff members returned to lead panels and skits for the new staff and answer the questions of many students who were going west for the first time under this program.

The parks included in this year's program are:

Mt. McKinley National Park in *Alaska;* Grand Canyon (North and South Rims) in *Arizona;* Death Valley, Kings Canyon, Lassen Volcanic, Sequoia and Yosemite, in *California;* Mesa Verde and Rocky Mountain National Parks in *Colorado;* Isle Royale in *Michigan;* Glacier in *Montana;* Crater Lake, Mt. Hood and Oregon Caves in *Oregon;* Black Hills and Mt. Rushmore in *South Dakota;* Big Bend National Park in *Texas;* Bryce Canyon and Zion in *Utah;* Olympic and Mt. Rainier in *Washington* and Grand Teton and Yellowstone in *Wyoming.*

Readers of the OUTLOOK who are visiting the National Parks this summer are invited to look for the scheduled services in the parks mentioned above.

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BOOKS

Religious Liberty

By GIOVANNI MIEGGE, Association Press, New York, $1.25.

This book, by a member of the faculty of the Waldensian Theological Seminary in Rome, deals respectively with Christian, communist and other non-Christian countries.

Throughout, the author is concerned with the question of the extent of the dependence of religious liberty on Christian principle. Due allowance is made for the important contributions of Greek philosophy and other secular ideas, and for social and political developments. Indifference, and toleration arising from considerations that do not lead to full liberty, are clearly distinguished from full and true religious liberty. The debt to the Jewish prophets, and particularly to their emphasis on deliverance, is recognized. St. Paul, the author notes, retains the eschatological element in his treatment of liberty in the Epistle to the Romans.

While Roman Catholicism recognizes that faith cannot be coerced, it follows Augustine in denying liberty to error. So did the early Reformation leaders. The decisive role of the non-conformists, typified in Roger Williams, is made evident. Luther's liberating concept of the living Word and Calvin's ecclesiastical democracy were bound, sooner or later, to result in both religious and civil liberty. The very recognition that faith cannot be coerced seems to lead inevitably to the conclusion that one must be free not only to accept but to seek the truth. Otherwise, not the deep unity of faith but only an outward conformity of expression is achieved.

The rapid survey of conditions, attitudes and practices around the world is not only informative but challenging, giving "grounds for anxiety": "apart from this one form" of the modern Christian (non-Roman) consciousness, "no other religion, no other society, no other ideology, is prepared to grant to religious liberty its proper position as a supreme and sacrosanct principle." Yet, as evidenced in the United Nations' "Universal Declaration of Human Rights" and in its partial application in many and diverse societies and cultures, this Christian principle—confessedly or not—tends toward gradual and general acceptance in "the consciousness of the modern world."

—CLAUD D. NELSON

The Fruit Tramp

By VINNIE WILLIAMS. Harper & Bros., New York, $3.50.

In her delightfully written story, *The Fruit Tramp,* Vinnie Williams brings to life the human side of the great crop harvest in the United States. She describes with much interesting and authentic detail a typical slice of migrant life.

The story centers in Polk Watson, orphaned son of a Georgia farmer, who joins his Uncle Chunk and traipses along with the harvests . . . 1800 miles from Lake Okeechobee, Florida, to the Aroostock Basin in Maine, with deviations to Texas and California two seasons.

Uncle Chunk enjoys migratory life and is quite content to follow the lucky dimes in his old yellow shoes. Polk has always tucked away at the back of his head a little hope—that some day he will settle down and have a home; but Uncle Chunk's indoctrination, "A rolling stone gathers no mortgages," all but kills the dream.

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The story reaches high excitement when Polk loses his heart to Fawny May, a cotton farmer's daughter, who hates migratory life. Together they dream of a home and explore an old abandoned house which Fawny found and wants them to buy. As she visualizes a garden replacing the weeds around the house, she says enthusiastically, "Why, plant you a teacup handle here—next dinnertime you'd cut a set of china!"

But the dream crashes, as migrants' dreams so often do, when they return to the dark, sweat-odored boarding house and find Uncle Chunk glowing over an old house trailer which he has just bought with his and Polk's four-hundred dollar savings. "Thought we'd try California this time," he announces. Polk pulls himself out of the wreckage of a shattered dream and loyally rolls along to California with Uncle Chunk and the dilapidated trailer.

The author captures with remarkable accuracy the colorful language of these people, their ways of thinking, their strength and weaknesses. She catches their indecisiveness, their driftiness, and the way life just *happens* to them. There is heavy cultural conflict as these rural people try to find their niche in a new, rootless situation with new expectations, demands, and temptations. There is the loneliness of the homeless, "All places had become home to him and no place in particular." "No friends, no enemies, no account."

The book helps one understand some of the problems facing the migrant: uncertain employment, poor housing, crowded, dirty living conditions, many babies, no child care facilities in most places, both parents needing to work to meet the essential needs of the family, social ostracism by the "nice people" of town.

The incident of a baby being born in the field, wrapped in a jacket, and abandoned to die is certainly not typical. The Brethren Service Committee has no evidence to support such a story in six years of work with migrants near Lake Okeechobee.

While migrant life is rough and complex and children often suffer when families break up or when other tragedies hit, one must say that migrants are much attached to their children.

In the main the book gives an authentic and typical picture of migrant life and a good understanding of their problems.

—Ruth Griggs*

Biblical Archaeology

By G. Ernest Wright, Westminster Press, Philadelphia, $15.00.

Lands of the Bible, A Golden Historical Atlas

By Samuel Terrien, Simon & Shuster, New York, $3.95.

Dr. G. Ernest Wright has rendered outstanding service to the cause of biblical understanding by his well-known book (edited with Floyd V. Filson), the *Westminster Historical Atlas to the Bible,* recently reprinted in a new edition after ten years of outstanding usefulness. Now Dr. Wright has given us a magnificent archaeology of the Bible in 288 pages.

After an introductory chapter on the method of biblical archaeology, Dr. Wright takes us in chronological order from prehistoric man through the various epochs of biblical history to the death of Paul in Rome. Out of a tremendous background of material he has selected the archaeological studies which throw most light upon the understanding of the Bible. Because of this procedure, he has had to eliminate much of the detailed "monograph" literature on points of a technical nature. Thus the book is highly useful for college level teaching and study. It can be used effectively by any church school teacher who has a serious interest in the Bible. More than 220 illustrations add greatly to the significance of the text.

This book will be a treasure highly prized by all ministers and lovers of the Bible.

Dr. Samuel Terrien, professor of Old Testament at Union Theological Seminary in New York, has performed for junior high and senior high students much the same work that Dr. Wright has done for students in college and seminary. Terrien's *Lands of the Bible, a Golden Historical Atlas,* will delight teen-age young people for a wide variety of reasons. More than half of the maps and pictures are in color. The text is in large letters and is stated in "basic English" insofar as the Bible permits. Artists' drawings of reconstructed events add greatly to the excitement of the book. For instance, the secret of David's successful siege of Jerusalem is graphically portrayed in the artist's conception of the entrance to the city through the spring Gihon.

Because of its price and its truly successful effort to interpret geography in popular terms, we suspect that *Lands of the Bible* will become the most popular Bible atlas.

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The Group Workshop Way in the Church

By Paul F. Douglass, Association Press, New York, $4.00.

"The workshop church is a demonstration laboratory of Christian belief in action," writes Dr. Douglass in this book which emphasizes case material on "how representative churches employ the techniques of an enriched ministry."

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The theologian Paul Scherer is quoted as saying that a workshop church is a demonstration of "theology on an errand."

Dr. Douglass, formerly president of the American University in Washington, is on the staff of the Methodist Division of National Missions.

—Benson Y. Landis

* Ruth Griggs is connected with the Migrant Ministry Brethren Service Unit, Osceola Center, Florida.

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BIBLICAL ARCHAEOLOGY, *G. Ernest Wright*, The Westminster Press, Philadelphia 7, Pa., $15.00.

JOHN FOSTER DULLES: A BIOGRAPHY, *John Robinson Beal*, Harper & Bros., New York, N. Y., $4.50.

TO MY SON, *Dale Evans Rogers*, Fleming H. Revell Co., Westwood, N. J., $2.00.

THE FAMILY AND MENTAL ILLNESS, *Samuel Southard*, The Westminster Press, Philadelphia, Pa., $1.50.

CHRISTIANITY AND COMMUNICATION, *F. W. Dillistone*, Charles Scribner's Sons, New York, N. Y., $3.00.

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THE UNFORGOTTEN, *Ilse Stanley*, The Beacon Press, Boston, Mass., $4.95.

THE ADVANCEMENT OF THEOLOGICAL EDUCATION, *H. Richard Niebuhr*, editor, Harper & Bros., New York, N. Y., $4.00.

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PROGRESS AGAINST PREJUDICE, *Robert Root*, Friendship Press, New York, N. Y., cloth $2.50, paper $1.25.

TEN AGAINST THE STORM, *Marianna and Norman Prichard*, Friendship Press, New York, N. Y., cloth $2.50, paper $1.25.

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THE SMALL WOMAN, *Alan Burgess*, E. P. Dutton & Co., New York, N. Y., $3.95.

LANDS OF THE BIBLE: A GOLDEN HISTORICAL ATLAS, *Samuel Terrien*, Simon & Schuster, New York, N. Y., $3.95.

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CONTEMPORARY EVANGELICAL THOUGHT, *Carl F. H. Henry*, editor, Channel Press, Great Neck, N. Y., $5.00.

RESPONSIBLE PROTESTANTISM, *Cecil DeBoer*, Wm B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $3.50.

WHEN THE TIME HAD FULLY COME, *Herman N. Ridderbos*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $1.50.

An Adolescent Grows Up

(*Continued from page 22*)

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